AN ORDINANCE OF The *Lords* and *Commons* assembled IN PARLIAMENT,

For the securing those Apprentices from indempnity, that will List themselves under the command of Sir *William Waller.*

Also, Two speciall Orders, *VIZ.*

I. That all Truncks, and other Carriages that come out of the City, be searched at the Courts of Guards; And those to be tryed by a Councell of War, that shall send either Flax, Brimstone or Saltpeter, or other provision for War, by water or Land these Ten dayes, without License.

II. That a Collection be made in all Parish-Churches and Chappels throughout *London* and *Westminster*, for sick and maymed Souldiers; And that the said Order be read in all the Churches and Chappels as aforesaid, upon the 27. of September, being a publique Fast-day.

ORdered by the Commons in Parliament, That this Ordinance and Orders be forthwith printed & published:

H: Elsynge, Cler. Parl. D. Com.

Printed for *Edward Husbands*, September 26. 1643.

MVSEVM
BRITAN
NICVM

Die Veneris 15 *Septem.* 1643.

WHereas in times of common Danger and Neceſsity, the intereſt of private perſons ought to give way to the Publique; It is Ordained and Declared by the Lords and Commons in Parliament, That ſuch Apprentices unto Watermen, plying and Rowing upon the River of *Thames*, as have been or ſhall be Liſted, to ſerve as Souldiers, for the Defence of the Proteſtant Religion, and Liberty of the Kingdom, His Majeſties Regall Perſon, the Parliament, and the city of *London*, under the command of Sir *William Waller*; Their Sureties, and ſuch as ſtand ingaged for them, ſhall be ſecured againſt their Maſters, their Executors

and Adminiſtrators, from all loſſe and inconveniencie, by forfeiture of Bonds, Covenants, Infranchiſements, or otherwiſe: And that after this Publique ſervice ended, the Maſters of ſuch Apprentices ſhall be commanded and required to receive them again into their ſervice, without impoſing upon them any puniſhment, loſſe or prejudice for their abſence, in the Defence of the commonwealth.

And the Lords and Commons do further declare, That if it ſhall appear, that the Maſters of ſuch Apprentices have received any conſiderable loſſe by the abſence of their Apprentices, they will take care that reaſonable ſatisfaction ſhall be made unto them out of the Publique-Stock of the Kingdom, according to Iuſtice and Indifferency.

H. Elſynge, Cler. Parl. D. Com.

Die Sabbathi, 23 Septem. 1643.

IT is this Day Ordered by the Commons aſſembled in Parliament, That all Trunks and other carriages that come out of the City, to paſſe the Courts of Guards, ſhall not paſſe till they be ſearched by ſuch Men as the Committee for the *Militia* ſhall depute, or by the Courts of Guards. And that my Lord Major be deſired to give order, That no Flax, Brimſtone, or Saltpeter, or other things that tends to the making Proviſions for War, be permitted to paſſe theſe 10 daies either by water or by land, unleſs it be by Warrant under the hand of *Mr. Speaker*; And that ſuch Goods ſhall be good prizes as ſhall be ſo ſeized; And it is left to the Committee for the *Militia*, to reward thoſe that ſhall ſo ſeize the ſame out of the ſaid Goods, and the Perſons that ſhall ſo ſend any of the ſaid Goods as aforeſaid, ſhall be ſecured and tryed by a Councell of War; And this Order is to be Printed and Publiſhed, and to be ſent to the ſeverall Courts of Guards by the Committee for the *Militia*.

H: Elſynge, Cler. Parl. D. Com.

Die Sabbathi, 23 Septemb. 1643.

IT is this day Ordered by the Commons aſſembled in Parliament, That on VVedneſday next (being the day appointed for publique Humiliation) there ſhalbe a collection made in all the Pariſh-Churches, in and about the cities of *London* and *Weſtminſter*, that are mentioned in the weekly Bill of Mortallity, as alſo in the ſeverall Chappels within the ſaid Limits, by the Churchwardens, and other Officers of the ſaid Pariſhes and Chappels, for and towards the relief of ſick and maimed Souldiers; And the Monies by them ſo collected, they are not to detain, upon any pretence whatſoever, but make payment thereof at Tallow-chandlers-Hall neer Dowgate, on Friday next, being the 29 of this inſtant September, 1643.

1643. unto Mr. *William Greenhill*, Mr. *John Pocock*, Mr. *John Randall*, and Mr. *Richard Hutchinſon*, (or any two of them) citizens of London, appointed to be Treaſurers for the receiving and paying of Monies to ſick and maimed Souldiers. And it is hereby likewiſe Ordered, That the Miniſters of the ſaid ſeverall Pariſhes and Chappels ſhall earneſtly perſwade the people freely to contribute to this ſo pious, charitable, and honourable a work, in this time of great extremity, there being many maimed men here already, & more expected from the Army, for the recovery and cure of whom there is great reaſon to provide, they having ſo freely & cheerfully hazzarded their lives, for the preſervation of all our Lives, Liberties, and the true Proteſtant Religion.

H: Elſynge, Cler: Parl: D: Com.

A True RELATION OF THE LATE BATTELL NEERE NEWBERY.

SHEWING

The happy ſucceſſe of his Excellencies Forces againſt the Cavaliers, upon Monday, Tueſday, and Wedneſday, with the manner of their Fight, and how many ſlaine, and taken Priſoners on both ſides.

Alſo how his Majeſty and the Prince ſtanding on a hill neere, and viewing the ſaid Fight, concluded that it was a worſe bout then Edge-hill.

With a perfect Relation of the taking of *Cyrenceſter*, the number of Priſoners, Horſes, Armes, Ammunition, and Proviſions.

As it was ſent in a Letter from one in the Army, to his Friend in *London*, Dated from their quarters in *Reading*, 23 of *September*, 1643.

London Printed for John Wright, in the Old-Bailey, 26 Septemb. 1643.

A true Relation of the late battell neere Newbury, Sept. 23. 1643.

Loving Master,

My service being presented to your selfe and my Mistresse, with my love to my Brother, Sister, and all the rest of my Friends, These are to informe you that I am in good health, at present, I praise God, and so is all our Companie.

At our first entrance into Glocester I sent a Letter to my Brother, if it miscarried not, wherein was a Relation of that Skirmish at Stow, in which as we heard, it was reported in London that we were all miserably kil'd, when indeed Prince Rupert & his now terrifi'd Cavaleers ran away before 20 Muskets was shot on our side, for their parts I thinke they had none there to shoot, the noyse of my Lord Generals Ordnance & the sight of the Citizens, is now an ordinary fore-runner of their running constitutions, from thence we chac't them before us till we came to Glocester, and there rowz'd them from their nests, made them burne their Cabins, wheele about to the left, and leave some of the Cabbages without, and all their glorious pillage so much gap'd for within the City.

On Friday Sept. 8. we entred the City and there quartered till Sunday following, and from thence we marcht to Teuksbury, where we lay till last Fri-

day, on which morning some of the Cavaliers set upon a party of our Horse, which were quarter'd at Oxenton foure miles off, who being not so vigilant as they ought to have beene in their watches, were routed, some few were spoyld and taken, and the rest made to flye: The day before we caused a Bridge to be made over the Severne, and sent some Forces to Upton Bridge, in policy, as if we intended to march for Worcester, which caused the Enemy to draw all his forces together for the defence of that place, planted their Ordnance, and thought to tickle us by the way; but the fooles were roasted, for on Friday morning we went cleane another way marcht all day and the greatest part of the night from Tewxbury to Cirencester 18 miles, where we tooke 200 and odde of them napping in their beds, though we thanke God their Horses were feeding in the Stables, who as themselves say, were going into Kent as soone as their companies could be filled: the maner was thus, On Friday night we thought to have quartered in the fields 8 miles off from Cicester, but having intelligence that such a party was there, we pluckt up our spirits, drew up a forlorne hope of about six hundred Musquetiers, and so we marcht lustily for Cicester, we drew neare it about one of the clock in the morning, and because we expected some knocking worke, for we heard that Prince Maurice with two thousand horse was there: we had all white handkerchiffs in our hats, and the word GOD in our mouthes for distinction, our forlorne hope bravely entred the Towne, whilst the rest of our forces surrounded it, and as soone as we were in, commanded

manded all the inhabitants upon pain of death to keep their doores and windowes shut, and if any man presumed to look out or stir, we were commanded to shoot them, or knock them downe: they had set out a guard of foure men, but the Centry was asleep, whom we straight knockt down for quietnesse sake; the rest took house, and we marcht up to the Market place, according to order, without any opposition, the Cavaliers supposing we had been Prince Maurice and his forces, who it seems were that night expected, til we entred their houses, drag'd them out prisoners, and put them into the Church together till the next morning. Among the Prisoners was one Captaine Hacker, a late City Captain and some other Captaines, Officers and Citizens of worth and quality, and one Mason an Upholster in Newgate-market; the Prisoners we bring along with us, but what service we are next designed for, as yet we know not: I think if it please God to preserve us, as blessed be his name he hath hitherto wonderfully done, it will not be long before we be in London.

At Cicester we took between thirty and forty Cart-load of Bread and Cheese, the Cavaliers had got and ready provided for their owne eating, all their Horses, some Pistolls, Swords, and Carabines, with some Money, and good Cloaths, to God be the glory and honour for ever.

From

From our Quarters at Reading Sept. 23. 1643.

SIr, ſince this Letter, which till now I had no oportunity to ſend, we have had three bouts with the Cavaliers, who have been ſo inraged ever ſince we diſappointed their purpoſes at Gloceſter, and got away their bread and cheeſe at Ciciter, that they have often ſworne we ſhould never ſee London againe, and our Priſoners have bragd of the ſame as a thing impoſſible, yet the Lord be praiſed we are now pretty well on our way. On Monday laſt we quartered at Chilleton, and that afternoon the Cavaliers faced us on Mavern hills, two miles on this ſide; we made as if we had retreated, and ſent out a party of horſe to meet them, they joyned, fired bravely upon each other, and our horſe wheeled off: Then my Lord Generall fell on with his Foot, and gave them a gallant charge, which accompanied with a Volley of our Dragooners ratled for the ſpace of an houre without any ceſſation. Then the trained Bands and Auxiliaries were drawne on, but the darkneſſe of the night prevented our further ſport for that time. Wee tooke about 60 priſoners, and marched away that night to Chelton, and from thence the next day to Newbery, where the Cavaleers pitcht a field againſt our comming, planted their Ordnance, and having joyned the King and Queenes Army together with Prince *Maurice* his foot, and all the forces they could poſſible make, thought themſelves ſure of our deſtruction, but God had otherwiſe determined it: for on Wedneſday morning my Lord Generall by Sun riſe eſpying their body ſet in a battalia upon a place.

place called Newbery-common, drew up towards them, fell to it pell-mell, & the fight continued without any intermission all that day and the next night till one or two of the clocke the next morning: Many men were killed on both sides, but *God* be praised wee won the field of them, and beat them into the Towne: The most we lost were out of the Blew and Red Trained-Bands, who never'l eleſſe have gained themselves eternall honour. Lievtenant Colonell *Tucker* and Captaine *Hunt* of the Red Trained bands are slaine. The fight was long and terrible, some talke of thousands slaine on the Kings side; I viewed the field, and cannot guesse above 500, but this the Townsmen informed us, that they carried 60 cart load of dead and wounded men into the Towne before I came to view the place, and such crying there was for Surgeons as never was the like heard. The King, Queen, and Prince stood all the day upon a hill hard by, in sight of us, and beheld all: and the King himselfe hath said, *That this was a worse bout then Edge-hill.* The next day we faced them upon the Common till eleven or twelve of the clock; but they drew not out to meet us, which caused us to march away, our businesse being onely to breake thorow their Army home. But Colonell *Hurry*, as soone as we were gone, with a strong party of horse made after us, but such was the base cowardise of our horse, which that day brought up the Reare, that upon a weake assault of the enemy they ran away, rode quite thorow our foot in a narrow lane, prest many of them downe under their horses feet, and for the present utterly routed us, which caused the enemy to fall on with great eagernesse and resolution; but God be prai-

sed

ſed our Foot got over into the fields out of the lane, lined the hedges with Musketiers, and killed them like Dogs, making them quickly retreat, and take time to repent their haſty bargain. I know but of three ſlain outright in our Company, of which *Thomas* Maſter *Glovers* Journeyman is one.

The conſideration of all our protection from our enemies, for all their inveterate rage and malice againſt us: the preſervation of our bodies in health and ſtrength, for all our many hard ſhifts and neceſſities, with many other mercies, makes us ſenſible of this concluſion, *This is the Lords doing, and it is marvellous in our eyes.* So deſiring your prayers for us, I commit you to God, and reſt,

Yours, *T. V.*

In our firſt fight we killed a great Marqueſſe of France his ſon, whoſe body we brought with us to Hungerford, and thither the King ſent a Trumpeter to my Lord Generall about it, but I know not what anſwer was returned: and on Wedneſday my Lord Falkland, *the Earle of* Carnarvan, *and my Lord* Spencer, *as I certainly heare are ſlaine, alſo a Biſhop, about whoſe body the King alſo ſent a Trumpeter to my Lord Generall the next day. His Maieſty ſent from* Oxford *on Friday for the burying of ſixty Lords, Knights, and gentlemen of great quality, at ſeverall places in and about* Oxford, *and there were many of their chiefe Commanders ſlaine, (and as a great Commander of theirs ſaid) that there was not one Commander that charged upon us, but were either ſlain, wounded, or had his horſe ſhot under him.*

This is licenſed, and entred into the Regiſter Book of the Company of Stationers, *according to Order.*

3

THE MANNER of the MARCH AND *EMBATTELLING* OF THE TRAYNED BANDS AND *AUXILIARIES*

Of the City of *London*, *Hamlets*, *Westminster* men, and the Burrow of *Southwarke*, as it was appointed by the Honourable Committee of the Militia; and performed on Tuesday the 26. of September, 1643.

Sty: 26 LONDON Printed, 1643.

THE

MANNER of the MARCH

AND

EMBATTELLING

OF THE

ARRAYED BANDS

AND

QUARTERS

Of the City of London, Hamlets, Weſt-
minſter parts, and the Burrow of South-
wark, as they were appointed by His Excellencie
Commander of the Militia and ſpoken
and on Tuesday the 26. of
September, 1642.

LONDON Printed, 1642.

The manner of the March and Embattailing of the Trained Bands, and Auxiliaries of the City of London, Hamlets, Westminster men, and the Bourough of Southwark, &c.

1. THat the Regiments be at the place of Randevouze by seven of the Clocke to march into the Field.

The order of the March.

1. The City Regiments, White, Yellow, Green and Oringe.
2. The Hamlets Regiment of Trained men.
3. The Westminster Regiment of Trained men.
4. The Regiment of Trained men in Southwarke.
5. The Auxiliaries of the Hamlets.
6. The Auxiliaries of Southwarke.

The place of Randevouze in the City.

The white Regiment in *Pauls* Church yard where the Crosse stood.

The yellow Regiment in *Pauls* Church yard among the Drapers.

The green Regiment in Old Bayly, Pye Corner, and part of Smithfield.

The Oringe Regiment in Fleet street, and to march after the green Regiment.

The Hamlets in Smithfield and Alderſgate ſtreet, and to march after the Dringe.

The Weſtminſter men in Holborne, and downe towards Newgate.

The Regiment of Southwarke men in Gracious ſtreet, Canon ſtreet, and Watling ſtreet, and ſo to St. *Auſtins* Gate, and to march after the Weſtminſter Regiment.

Diſtance in march between Companies 12. foot.
Between Regiments 30. foot.

The Auxiliaries of the Hamlets in Fanchurch ſtreet and Gracious ſtreet, and to march in the reare of Southwarke men.

The Auxiliaries of Southwarke to be on the Bridge, and Gracious ſtreet, and to march in the reare of the Hamlets.

The Companies in each Regiment to march ſucceſſively, according to ſeniority, as firſt,

1. Colonels Company. } Sergeant Major——3.
2. Lieutenant Colonell. } Eldeſt Captaine—4.

The place of Randevouze to be drawne up in a regimentall way.

The foure Regiments of the City in the new Artillary Garden.

The Hamlets and Weſtminſter Regiments in the upper Fields next the Windmilles, on the right of the new Artillary ground.

The Southwarke Regiments in the Field next above the foure quarters.

Both Regiments. The Auxiliaries to be drawne up into one Body in a regimentall way in the place where Moore-dich was, which

which Body must consist of two grand Divisions according to the other Regiments.

The manner how to draw the Regiments up in two grand Divisions.

In a Regiment consisting of 6. Companies is to be placed after this manner:

The 2. grand Division. The left wing. | The first grand Division. The right wing.

2 5 4 3 6 1

Ser. Major. 3. Cap. 2. Capt. 1. Cap. 4. Capt. Lieu. Colonell.

A Regiment of 7. Companies.

2 6 4 3 5 7 1

Ser. Major. 4. Capt. 2. Capt. 1. Capt. 3. Capt. 5. Capt. Lieu. Col.

A Regiment of 8. Companies.

2 7 6 4 3 5 8 1

A Regiment of 9. Companies.

2 7 6 4 3 5 9 8 1

Whereas there is no Colonell for the Regiments, there the Lieutenant Colonell is to supply that place.

The Lieutenant Colonells Company takes the first place on the right of the first division.

Serjant Majors Companie takes the second place in the left of the second division.

And so according to the place of the figures.

When the Companies of each Regiment are to draw up, the Pikes of each grand diviſion to march cleare of the Muſketteers, and to cloſe both Muskets and Pikes, and then the Muſketteeres of each grand diviſion to be equally devided, and to fleeve up and flank the Pikes.

And in this manner to march into the great field, where you are thus to place your ſelves.

The White Regiment of the City to take place at the fartheſt end of the field weſtward, facing towards the City.

The Yellow Regiment of the City to take place at the fartheſt end eſtward, next the fort at Pimlico facing towards Balmes.

The Greene to face the Yellow.

The Oringe to face the White.

The Hamlets to take place on the right of the Greene.

The Weſtminſter Regiment to take place on the left of the Oringe.

The Southwarke trained band to take the left of the Yellow.

The Auxilaries to take the left of the White Regiment, and to face the Weſtminſter Regiment.

For the firing.

All the Muſketteeres to march cleere of the Pikes and to fleeve their Pikes.

Then to make an intervaile betweene every five Files of each Diviſion.

1. Firing—Two Ranks advancing 10. paces, and to fall into the Reare of themſelves.

2. Firing—Two flier eeven in the Front, and to fall in the Reare of themſelves, and ſo to continue.

Pimlico.

Pimlico. Mount-Mill.

The breast worke

P. P. P. P.

M. M. M. M.

Lieu. Co. Watson. Westminster. Southwark. Lieu. Co. Harrison.

Lieutenant Colonell. Front.

Front.

Lieu. Co. *Foster.* Hamlets. Auxiliaries. Lieu. Co. *Davis.*

Islington.

Serjeant Major. The Colonels.

The 3. place. The 3. place.

M. M. The 2. grand Division. M. M. The 1. grand Division.

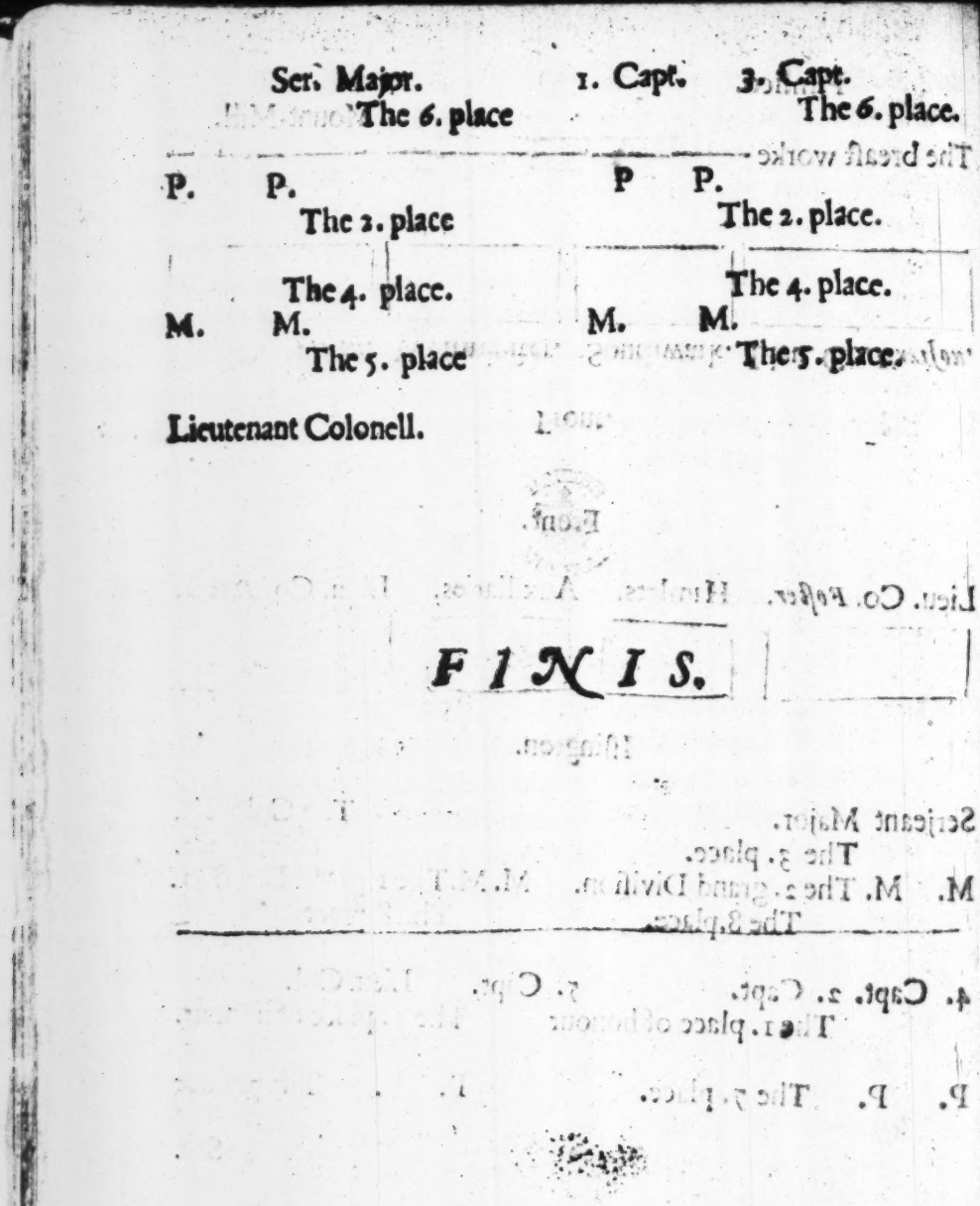
The 8. place. The 8. place.

4. Capt. 2. Capt. 5. Capt. Lieu. Col.

The 1. place of honour The 1. place of honour.

P. P. The 7. place. P. P. The 7. place

Ser.


Ser. Major.
The 6. place
1. Capt.
3. Capt.
The 6. place.
P.
P.
The 2. place
P
P.
The 2. place.
The 4. place.
The 4. place.
M.
M.
The 5. place
M.
M.
The 5. place.
Lieutenant Colonell.

FINIS.

THE 4

BALME OF GILEAD,

FOR

The Wounds of ENGLAND:

Applyed in

A SERMON

Preached at *Weſtminſter*, before the Honourable Houſe of COMMONS, At the late ſolemne Faſt, *Auguſt* 30. 1643.

BY

ANTHONY TUCKNEY, *B. D.* ſometimes Fellow of *Eman. Colledge* in *Cambridge*, and now Paſtor at *Boſton* in the County of *Lincoln*.

Publiſhed by Order of that Houſe.

MAL 4. 2. *Vnto you that feare my name, ſhall the Sunne of Righteouſneſſe ariſe with healing in his wings.*

2 CHRON. 7. 14. *If my people which are called by my name, ſhall humble themſelves, and pray, and ſeek my face, and turne from their wicked wayes: Then will I heare from heaven, and will forgive their ſinne, and will heale their Land.*

Sept. 19 LONDON,
Printed by *Richard Biſhop* for SAMUEL GELLIBRAND, at the Brazen Serpent in Pauls Church-yard, 1643.

TO

The Honourable Houſe

OF

COMMONS,

Now aſſembled in

PARLIAMENT.

WHat Your Religious attention welcomed from the Pulpit, by your command is now come to the Preſſe; where it humbly craveth your Patronage, as it there enjoyed your acceptance: A plaine piece it is, but mourning Suits uſe to bee plaine, and ſo ſhould mourning Faſt Sermons bee alſo: Fidling Jigges are now out of tune, when God hath turned our Harp into mourning, and our Organ into the voice of them that weep. May it therefore be but any help this way, that the mourning Turtles voice may bee yet more heard in our Land, I ſhould even in theſe ſad times of our heavineſſe rejoyce in hope, that the

Iob 30. 31.

Cant. 2. 11. 12.

Winter were already well-nigh paſt, and the raine blown over and gone: meane while your faithfull continued endevours, that the Sun of Righteouſneſſe may yet draw nearer to us in brighter and warmer beames of his truth and grace, will much encourage our hearts after all winter ſtormes, comfortably to expect a Summers flouriſh, and Harveſts joy: You have indeed hitherto had a wet Seed-time of it, whilſt you have for ſo long a time been ſowing in teares; but bee pleaſed to goe on ſtill in Gods work and ſtrength, though it ſhould be yet weeping, if withall it be but bearing of precious ſeed, for then doubtleſſe at laſt you ſhall come againe with rejoycing, and bring your ſheaves with you. Great is the Work whereunto the Lord of the Harveſt hath called you, in which the eyes of God, Angels, and men are upon you; ſo that if you ſhould now faint and quaile, it would be with a witneſſe. O quit your ſelves like men, and be ſtrong.

Pſal. 126.5.6.

1 *Cor.* 16.13.

God by your hand hath begun to thruſt his ſharp ſickle into the Romiſh tares, the time is come for you to reap, for the Harveſt of the Earth is ripe; let not God therefore now want work-men, nor they courage and ſtrength to beare the heat and burthen of the day, you will ſo at length come to a more comfortable evenings reckoning, a more quiet nights reſt in death, and a moſt bleſſed up-riſing at the laſt great day, in that Harveſt of the end of the World (and wee hope before) you and yours, will reap the fruit of all your labours: then it will be no griefe of heart to you, that you have been conſtant and unmoveable, abounding alwayes

alwayes in the work of the Lord, when you ſhall finde that your labour hath not been in vaine in the Lord; then whileſt you ſhall heare your Maſters *Euge's*, and be in the midſt of Angels *Hallelujahs*, we with all the Hoſt of Heaven will joyne with you, and help you to ſhout aloud for joy: He that ſhall then beyour Iudge, be now your Counſeller and Protector; both now, and then, and ever your Saviour. So prayeth

The unworthieſt of his Servants,

and yours in him,

ANTHONY TUCKNEY.

Die

Die Mercurii 30. Auguſt. 1643.

IT is this day Ordered by the Commons aſſembled in Parliament: That Sir Edward Aſcough, and Sir Iohn Wray, doe from this Houſe give thanks unto Maſter Tuckney of Boſton, and Maſter Coleman of Blyton in Lincolnſhire, for the great paines they took in the Sermons, they this day preached at the intreaty of this Houſe at S. Margarets Weſtminſter, It being the day of publike humilition, and to deſire them to Print their Sermon. And it is Ordered that no man ſhall preſume to Print their Sermons without licence under their hands.

H. Elſynge Cler. Parl. D. Com.

I appoint *Samuel Gellibrand* to Print this Sermon,

ANTHONY TUCKNEY.

Errata

PAge 3. *line* 18. *read* all *diſeaſes*, p. 6. l. 6. r. Syſtem, l. 36. r. רעוה p. 17. l. 25. r. this p. 19. l. 12 r. longer, l. 13. r. for, p. 20. l 20. r. care p. 24. l. 7. *dele* to, *in the margent* r. רעוה, p 26 l. 16 r. bodies, l. 22 r. knew, p. 27. r. l 16 r. was poured into, p. 28. l. 6. r. cheare p. 29 l 13. r. is then, *over againſt* l. 25 *ſet* V/e 1. p. 30. l. 22. r great head, l 33. r. into beſt, p. 35. l. 10. r. biggen. p. 41. l. 35. r. want of power, p. 42. l. 2. r. Gods.

A SERMON

Preached before

The Honourable Houſe OF COMMONS

At the Publike Faſt, Auguſt 30. 1643.

IERE M. 8. 22.

Is there no balme in Gilead? is there no Phyſician there? why then is not the health of the daughter of my people recovered?

THE wound is mortall, when the patient dieth under his Chirurgeons hand: and ſuch a deadly wounded Body of his people had our Prophet here under his cure; which when he could not heale, he weeps over; they ſwoune, and he faints, verſe 18. they are confounded, and he is aſtoniſhed, verſe 21. and as a man in paſſion and amazement expreſſeth a greater πάθος, by asking queſtions, then by ſpeaking ſentences: As *Ahaſhuerus*, *Eſth.* 7. 5 *Who? where?* ſo the Prophet doth the like here in his, *Is there not?* And again, *Is there*

not? and then, *Why is not? Is there no balme in Gilead? is there no Phyſician there? why then is not the health of the daughter of my people recovered?*

The firſt queſtion, *Is there no balme in Gilead? &c.* had it been made by any of the poore unbeleiving people affirmatively, Thus, *Is there any balme in Gilead?* eſpecially relating to the bad ſucceſſe which might ſeeme to intimate the contrary, (as theirs, *Exod.* 17. 7. *Is the Lord amongſt us?*) would have expreſſed a doubt, whether indeed there had been any balme, ſeeing there was no healing by it: but when made by the Lord himſelfe, or by the Prophet in his name, with the negative אין, as aggravating that ill ſucceſſe; ſo it is a ſtronger, even a double affirmation, that indeed there was both balme in Gilead, and alſo a Phyſician there, which not only he affirmes, but alſo appeales to them, whether they could deny, and taking it for granted that they could not, Hee proceeds to his

Second queſtion, *Why then is not, &c.* Which is a queſtion, partly of inquiry, Why? And partly of a bemoaning and expoſtulating complaint: That ſuch admirable helps ſhould be no more helpfull, meanes ſo proper and precious, ſo unſucceſſefull, that Gileads balme, (the beſt medicine) and Gileads Phyſician, (who beſt knew how to apply it) could work no better a cure on a poore dying people. *Is there no balme in Gilead? is there no Phyſician there? and then why, O why then is not the health of the daughter of my people recovered?* A little for the explication of the words.

As 2 Sam. 13. 4. Ezek. 18. 31.

Gilead Schindler גלעד ad vocem צרי Deut. 34. 1. 1 Kings 4. 19. Mercer. in Gen. 31. 47.

By *Gilead*, underſtand either the City ſo called, *Hoſ.* 6. 8. which is conceived to bee a chiefe *Emporium*, where ſuch commodities were ſold: or the Land and Countrey of *Gilead*, as it is elſewhere called in Scripture, containing the whole lot of the two Tribes and halfe on other ſide *Iordan*, as appeares from 1 *Kings* 10. 33. where the plant that afforded it, eſpecially abounded: ſo wee read of the *Iſhmaelites* that bought *Ioſeph*, carrying balme from *Gilead* to *Egypt*, *Gen.* 37. 25. and the daughter of *Egypt* is bidden to fetch balme from *Gilead*, *Ier.* 46. 11. and accordingly, *Ezek.* 27. 17. we finde it to be one of the ſpeciall commodities that *Iudah* and the land of *Iſrael* traffiqued with *Tyrus* in; according to that of *Pliny*, *Balſamum*

Lib. 12. *cap.* 25.

mi

uni terrarum Indeæ conceſſum, as though balme were a peculiar largeſſe vouchſafed by God to *Indea* only, there only to bee had, or at leaſt (as *Sylvius* obſerveth) the beſt there only, God willing that all other Nations ſhould be beholden to *Iſrael* for balme, it may be thereby hinting to us that he would have the whole world beholden to his Church for healing.

Balme] for nature and kind the juice or oyle, which a lower ſhrub growing eſpecially about * *Iericho* (the bark of it being cut with glaſſe, or bone, or Ivory knives) weeps or bleeds out. For price and worth ſuch, as *Dioſcorides* ſaith, that in his dayes it was ſold for double its weight in ſilver: *Pliny* affirmes that in his time a thouſand of their pence (one of which was the ſixth part of an ounce) was given for a quart of it, ſo that (as *Rhenodeus* conceiveth) onely Kings and great men had it, and uſed it: For vertue and efficacy, *Νικᾶν ἔχει ἀναμφιλόγως*, ſaith the fore-mentioned Author, moſt ſtrong and ſoveraigne, *Medicina difficillimorum morborum*, welnigh a *Catholicon* for diſeaſes, and a cure for the worſt: I liſt not here to reckon up to you all that they ſay its good for, whether applyed inwardly or outwardly, how it helps the eye-ſight and breathing, eaſeth the head-ach, qualifieth fevers, &c. but eſpecially to my purpoſe, *ulcera purgat, &c.* it cleanſeth fouleſt ſores, healeth deepeſt wounds, and cureth the moſt venomous ſtinging of Serpents, and the like. This was in the letter *Gileads* balme.

* *Balme*
Ab odoris ſuavitate nomen urbi deditum creditur, Mol'er. in Pſal. 133. 2.

Shindler.

To which the Prophet in the Text joyneth its *Phyſician*: Artiſts uſing to abound where they have ſuch great plenty of materials: many good Phyſicians where ſo much good phyſick. *Phyſician.*

Both which put together, in the true meaning of our Prophet, hold out compleat meanes, fully able (*in genere mediorum*) to work a perfect cure, even when the wound or diſeaſe is otherwiſe moſt deadly and deſperate.

And yet here they failed, for notwithſtanding them the latter part of the Text ſayth, that the health of the daughter of that people was not recovered; for the clearing of which expreſſion, I ſhould abuſe your attention and time (both better now to bee improved) ſhould I be large in Grammaticall criticiſmes upon this Hebraiſme of [The daughter of my people;] leſſer Townes

and Villages, in the ſimplicity of that holy Tongue, are called
Ioſh. 17. 16. the daughters of the *Metropolis* or mother City; and the Citizens or Inhabitatants of any City or Countrey the Sonnes of
Gen. 23. 11. it, בני עמי *filii populi mei*, for *populares mei*: but leave we thoſe obſervations, and take it here plainly, the daughter of my peo-
2 *Kings* 19. 21. ple, for the body of that people; that Virgin daughter of *Zion*, who though as tenderly beloved of God, as tendereſt daughter by deareſt parent is or can be yet by her wilfull caſting of her ſelfe into a deſperate ſickneſſe of ſinne, ſhee had made the wound of her miſery incurable, incorrigibleneſſe in ſin againſt all beſt meanes ended in irrecoverableneſſe of miſery, notwithding all beſt medicines; this latter I conceive is here eſpecially intended, though the former is preſuppoſed, becauſe in point of ſinne, therefore alſo in point of miſery; although there was balme in *Gilead* and a Phyſician there, yet the Prophet complaines that the health of the daughter of his people was not recovered.

From which words thus explained, we may obſerve theſe three particulars.

1. *That there is balme in Gilead, and a Phyſician there.*

2. *That for all that, the health of Gods people for the preſent may not bee recovered.*

3. *That in ſuch a caſe the cauſe hereof is diligently to bee inquired after, and moſt ſadly to bee bemoaned and complained of.*

Is there no balme in Gilead? as much as if he had ſaid; Yes there is; there is the firſt: The health of the daughter of my people is not recovered, there is the ſecond: כי ברוע *quare igitur*; Why then, O why then! So the Prophet expoſtulates with his people, and mournes over their miſery: there's the third.

Doct. 1. The firſt was, *There is balme in Gilead, and a Phyſician there, i.e.* meanes in the Church and amongſt the people of God, ſufficiently, abundantly, able to cure their deadlieſt wounds, and to recover them from deſperateſt miſeries: The meaning of the queſtion, Is there not, being (as we have heard) yes for certaine there is; as in every Countrey there is uſually a medicine for its owne proper diſeaſes, ſo in Gods inheritance there is balme to cure all: and as ſome conceited Phyſicians

ſay

ſay there is a naturall balſom in mans body, ſo for certaine there is a moſt ſoveraigne balme (dropt down from the head) in the body of Chriſt, which can heale all its ſickneſſes and wounds: it being

Our Fathers houſe, in which there is bread enough to relieve the pooreſt pined prodigall, *Luke* 15. 17.

Gods inheritance, in which all his ſprings lie to refreſh the moſt thirſty fainting creature, *Pſal.* 87. 7.

The very *myrothecium* or repoſitory, in which God hath laid up all his moſt ſoveraigne oyles and balſomes, fully able to maintaine and recover his peoples health in all their deadlieſt extremities: ſo that in them all, in the worſt of all, we may ſay, *Yet God is good to Iſrael, Pſal.* 73. 1. and as deſperate as the caſe ſeemes to be, *Yet there is hope in Iſrael concerning this,* Ezra 10. 2. or that, or what ever it is, there is hope in Iſrael concerning deſperateſt evills, becauſe balme in *Gilead* for deadlieſt dangers and miſeries.

But becauſe the goodneſſe of the Phyſick will be evidenced by the greatneſſe of the cures wrought by it; one of the beſt wayes to prove that there is balme in *Gilead*, and a Phyſician there, will bee to ſhew under ſome generall heads, what great cures have been wrought there.

1. Of deepeſt wounds, and moſt violent and malignant diſeaſes; I meane of moſt grievous and deadly dangers and miſeries; for ſuch in all ages have the Churches miſeries uſed to be: as in pureſt ayres ſometimes accuteſt fevers, ſo pureſt Churches, and holieſt men, have been wont to conflict with extreameſt miſeries: mans rage will doe what it can to make and enflame the wound, and the old Serpents poyſon would make it incurable. No afflictions like to the Churches perſecutions: *No ſorrow like mine,* ſaid the lamenting Church; yea and adde too, and ſay, No ſalvation like thine alſo: it hath beene ἐκ τηλικούτου θανάτου, *from ſo great a death,* that Gods people have beene delivered; none have beene more deeply wounded, nor any ſo admirably cured as the Spouſe of Chriſt; in the midſt of all theſe deaths (bleſſed be God!) ſhee lives ſtill, and will for ever: there is balme then in *Gilead* that hath healed ſuch deadly wounds and diſeaſes, which the body of Chriſt above all hath laboured un-

Lam. 1. 12. 2 Cor. 1. 10.

der, taking out of them the venome of the Serpents ſting, yea the inflamation of Gods wrath, that in the firſt place hath beene the cure of deadlieſt wounds, ſuch as (the Lord knowes) ours now are.

2. When there are many of them, even a complication, and as it were a whole ſyſterne of diſeaſes on the body of Chriſt at once: not in one part only, but *totum pro corpore vulnus*, when ſick and ſore all over, as *Iſa.* 1.5,6.

Nor in one kinde only, but of all ſorts, as *Pineda* labours in *Tobs* maladies to finde out all kindes of diſeaſes.

Pineda in Iob 2.

In which caſe the cure is wont to be harder; becauſe as all diſeaſes are contrary to health, ſo one of them often to another; ſo as that which helps the one, may wrong the other, as it ſometimes fals out when the Liver and Spleen are diſtempered together. And yet ſo the body of the Church (alas! of our State and Church at this preſent) conflicts at one time with many, and them contrary miſeries, in time of warre, (and ſuch times our ſinnes have now brought upon us) in truth with all; πολεμος ἁπάντων πατὴρ, moſt true in this ſenſe, then a troop comes, warre and changes together, *Iob* 10. 17. in this univerſall ſeare-fire the flame is kindled in every corner of the houſe: this generall κακεξία leaveth no part of us free, we are ill all over, everywhere, and almoſt every way; yea and in contrary wayes very miſerable, as in ſad convulſion fits, one neareſt member pluckt from another, and which is moſt miſerable, ſo, as heale the one and you wound the other. We goe through fire and water, as the Pſalmiſt ſaid, in which caſe that which quencheth the one encreaſeth the other, ſuch an ague and purgatory of hot and cold fits, of various and contrary miſeries the whole land now labours of, and ſinks under. But is there ſuch a medicine as can help both, and heale all? Yes, if you will beleeve *David*, who could ſet his *probatum eſt* to it, who met with as many and croſſe ſad paſſages as the moſt; and yet after all, out of his owne experience, could ſay, *I ſought*, and *this poore man cryed*, and *then God delivered him from all his feares, and ſaved him out of all his troubles*, *Pſal.* 34. 4, 6. and ver. 19. רבות רעות *great and many* (for the word ſignifieth both) *are the afflictions of the righteous, but the Lord delivereth him out of them all:* where there is a

Like him *Prov.* 5.11.

Pſal 66.12.

[*many*]

[*many*] in the diſeaſe, you ſee there is an [*all*] in the cure, in our God, that which can cure an *all* of ſickneſſes, *Pſal.* 103.3. in our Lord Jeſus that can heale, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, all manner, as of lighter diſeaſes, ſo of more grievous ſickneſſes. The people of God have been reſcued from multitudes of Bulls, *Pſal.* 68. 30. from ſwarmes of angrieſt Bees, *Pſal.* 118.12. from innumerable evils compaſſing them round about, *Pſal.* 40.12, 13. have not ſunk, *when deep hath called upon deep, and at the noiſe of Gods water-ſpouts, all his waves and billowes have gone over them:* when like a wrackt man toſſed with billows from below, and almoſt drowned at the ſame time with ſhowres and ſpouts of raine from above, when earth ſhakes and heaven thunders, even out of greateſt crowdes of evills and enemies that have been plucking the body of Chriſt apieces, quite contrary wayes hath it yet been delivered; ſuch a *Panacea*, ſuch an All-heale hath God provided for his Church: Sure there is balme in *Gilead*, and a Phyſitian there, that hath cured ſuch varieties and contrarieties of diſeaſes.

Matth.4.23.

Pſal.42.7,8.

3. And this further in the third place, when grown *Chronicall*; now old ſoares are hardlier healed, and hectick fevers uſually incurable. Ours now begin to grow in yeares, and the maladies of the Church of God in former ages have not only (according to former particulars) been ſore and many, but alſo of long continuance; not only dead, but even dry bones: if meant of the Iewes in *Babylon*, they lay ſeventy years unburied; if of the other ten Tribes, it is three thouſand yeares ſince their firſt death, now ſo buried in obſcurity and oblivion, that wee cannot tell where they are to be found (which is much longer then our miſeries ſhall continue, though they ſhould prove yet more deadly) and yet theſe, after all this, ſhall live; and therefore though for the preſent we be very ſick, yet let not our hearts die; for this is more then *Gileads* balme or Phyſitian, for our bleſſed Saviour as eaſily to raiſe up a dead *Lazarus* when hee ſtinketh, as the Centurions ſervant that is but ready to die; and make his people glad, not only after dayes of affliction, but even after yeares wherein they have ſeene evill: the Sun of righteouſneſſe ariſing with healing in his wings, as certainly, and it may bee more comfortably, after the longeſt Winters night

Deut.28.59,60.

Ezek.37.1,2, &c.

John 11.39. Luke 7.12.

Pſal.90.15. Mal.4.2.

night, as on the earlieſt Summers morning: there is balme then in *Gilead*, and a bleſſed Phyſitian there, that can cure ſo grievous, ſo many, ſo contrary, ſo inveterate diſeaſes.

4. And then when all, upon all the former particulars, for any humane help or skill, is proved deſperate and incurable: and ſo judged,

Firſt, eſpecially *by Enemies*, who uſe to think as they would have it, and ſo ante-date as their own deliverance, *Ier.* 28.1,2, 3,4. to the Churches deſtruction, before God intends either. So you may over-heare *Davids* enemies whiſpering, that an evill diſeaſe ſo clave to him, that now that he was down, for *Pſal.* 41.3,8. certaine he would never riſe more; but even then God was both Phyſitian and Nurſe to him, making his bed for him when they accounted him bed-rid: thus they ſet the clock too much forward, but it haſtened never the more holy *Davids* ſun-ſet; as in another place, when they conceive that *God hath forſaken him*, and what then but *perſecute and take him, for there is none* *Pſal.* 71.11,12. *to deliver him*; even then Faith can look at him, as not farre from him, and making more haſte toward him to help him, then they could to deſtroy him. It is mercy that Gods hand is not tied up, when *Pharaoh* thinks Iſrael is ſhut up, and when *Exod.* 14.3. he had already ſwallowed them up in his thoughts; then the *Exod.* 15.9. good Shepherd plucked the lambe out of his mouth. How farre thoſe black mouthes that have been ſo wide open to blaſpheme *Iob* 40.23. God, have already in their thoughts, Leviathan like, quite ſwallowed up his people, I ſay not, but this I may, That it would be very ſad with us, if our God ſhould not be better to us, then the thoughts and expectations of our enemies are now of us; but let it help to ſtanch the bleeding wound, to remember that God can eaſily heale when the cure is accounted deſperate, eſpecially by enemies.

Secondly, commonly *by all* (which our preſent caſe is making haſte to) I will reſtore health (ſaith God) when the common *Ier.* 30.17. vote was, *This is Zion which no man ſeeketh after*; as a dying man with curtains drawne, whom friends have no hope of, and *Pſal.* 31.12, therefore look off from; or rather like a dead man laid aſide out of ſight, and out of minde together, and buried more in oblivion then in his grave; when the newes is, *She is dead, why*

trouble

trouble yee the maſter? Then it was that Chriſt anſwered, *Feare not, only believe and ſhee ſhall bee made whole, and ſhe was ſo:* When all is given for loſt by all, then its a fit time for Chriſt to ſhew himſelfe *all in all*; when he can finde no faith in the earth, he then comes, *Luke* 18.8. in the ſecond or third watch of the night; good husbands that riſe early and goe to bed late, may not bee gone to bed in the firſt watch, and they may bee up againe betimes in the morning by the fourth, ſo that in both thoſe, the Maſter may come, and happily finde them waking, but by the ſecond they uſe to be gone to bed, and not to bee riſen by the third, and therefore if hee come in either of them, hee is likely to finde moſt (if not all) ſleeping; and yet then our Lord commeth, when none looked for him; then heales, when the cure is accounted deſperate by all,

Luk. 8.49.50. Co. 3. 11. Luk. 12.38.

3 Yea, even *by the godly themſelves*, (which is worſt of all) whoſe faith ſhould not faile them, and yet when it doth, Gods faithfulneſſe doth not: the ſick mans heart is ready to die before hee doth; we are cut off for our parts, ſaid they, *Ezek.* 37.11. But the skilfull Chirurgion often heales that legge or arme which the deſpairing patient thinks muſt of neceſſity bee cut off: Thus God upholds *David* with his hand, when hee himſelfe thinks, *hee ſhall one of theſe dayes fall by the hand of* Saul: When *Aſaphs* heart failes as well as his fleſh; God is then *The rock of his heart and his portion for ever:* When the Diſciples as well as the people are at a ſtand for the cure of him that had been ſo long poſſeſſed with ſo many Devils, then bring him to me, ſaith our Saviour: The caſe is in a manner ours, many evill Spirits have too long poſſeſſed us, the Diſciples and Servants of *Ieſus Chriſt* have faſted and prayed, and done what they could towards an ejection, but it will not yet be; ſo that wee begin to grow faint and weary, and to lay the buſineſſe out of our hands; but before wee doe, it would bee well if we would remember that its now fitteſt to bring it to Chriſt, to ſee whether hee can doe any thing, when our very faith can believe but a little, and our ſelves doe juſt nothing: Sometimes indeed our Saviour would ſay to them that beſought him for their cure, *According to your faith bee it unto you:* but if our faith ſhould alwayes be the meaſure of mercy

1 Sam. 27.1. Pſal. 73.26. Matth. 17.19. Mat. 9.29.

to be beſtowed on us, the Lord knowes it would be too often very ill with us; a weak faith would leave but a faint heart, if God were not able to doe oft-times, nay at this time, exceedingly above all we can ask or think, little ſhould we be able to know or think what to doe: But (bleſſed be God) a ſhort hand can receive more then it can graſp, and the weak palſie hand of our faith, may in ſome meaſure apprehend that ſalvation and mercy which it cannot fully comprehend; its our happineſſe, not that our veſſell is ſo little, but that the fountaine is ſo full that wee cannot comprehend the fulneſſe of it, that our thoughts and hopes are too ſhort ſighted and handed to reach to all that ſalvation, which the out-ſtretched arme of Ieſus Chriſt can reach to us, who is, and ever well be, *The wonderfull, Counſeller, the mighty, (the Almighty) God*, as he is the Prince of his peoples peace, and therefore it is, that he uſeth to work theſe wonderfull cures for his ſick Spouſe, when according to former particulars, her diſeaſes and wounds, have been, firſt great, ſecondly many, thirdly of ſuch long continuance, that fourthly in the judgment of all they ſeeme to become deſperate; So that enemies hope, and the faithfull feare, and all think they are now proved incurable; but although ſome diſeaſes are ſaid to be other Phyſicians ſhames, yet none ever ſhall be Chriſts; for all, for the worſt of all, there is balme in Gilead, and a Phyſician there: And thus much for the ὅτι, that it is ſo.

Epheſ. 3. 20.

Iſa. 9. 6.

But for the τί, if you aske, what this balme is, and who is this Phyſician?

1 I anſwer, Firſt, *God and his preſence*, ſo the parallel queſtion, verſe 19. hath it, *is it not the Lord in Zion?* anſwerable to this here, *is there no balme in Gilead, &c.* God and his preſence, Chriſt and his blood, the holy Ghoſt with his Grace and peace, theſe are in *Gilead*, *i.e.* in the Church of God, and theſe are moſt ſoveraigne balmes, and moſt bleſſed Phyſicians there.

God amongſt many other his glorious appellations in Scripture is pleaſed to make, יְהוָה רֹפְאֶךָ, *the Lord that healeth thee*, one of thoſe ſweet names which he both is, and will be known to his people by.

Exod. 15. 26.

The Lord Ieſus is our *Sunne of righteouſneſſe*, and as the Heathens *Phœbus* was their Phyſician, ſo hee is

Mal. 4. 2.

cure,

ours, *for hee ariſeth with healing in his wings.*

The giving of the holy Ghoſt alſo is expreſſed by anointing with ſuch ſoveraigne oyle as can heale *broken hearts*; and that's a greater cure then to cure the outward wounds of broken States and Kingdomes. *Iſa.61.1.2.*

So that the ſaving preſence of God in Chriſt cannot but bring with it great ſalvation: *Lord if thou hadſt been here* (ſaid *Martha* to our Saviour) *my brother had not died:* O were he but here amongſt us as hee might be, and as his ſervants deſire he would be, we ſhould not be ſo much as ſick, though we now lie a dying; a time is haſtning when the new *Ieruſalems* name ſhall bee יהוה שמה, the Lord is there and then (I reade) there will be no paine nor ſickneſſe there, but a tree of life in the midſt of the ſtreet of it, *whoſe very leaves all heale the Nations:* for if the preſence of a deare friend oft-times doth very much refreſh the very ſick man, How much more will the powerfull and gracious preſence of a more deare God in Ieſus Chriſt put a new life into a dying either ſoule or people? What arme ſo ſtrong as to make ſuch a wound, as that the Almighty arme of God cannot binde it up? or what malice ſo venomous ſo to poyſon it, as the mercy of our God, and the precious blood of our Saviour (ſprinkled upon whole Nations as well as upon particular perſons, *Iſa.* 52.15.) cannot cure it: be his blood ever our balme, were I as ſick and as deadly wounded as that poore man in the Goſpel, yet ſome drops of this good Samaritanes oyle would make me well againe: ſo ſoveraignly healing is Gods preſence, and his Sonnes blood. *Iohn.*11.21. *Ezek.*48.35. *Revel.*21.4. *Revel.*22.1,2. *Luke* 10.33.34.

And for his Spirits grace, and peace, ſome Interpreters upon this Text underſtand by balme here *Repentance*, which though it may ſeeme as vineger in the wound to make it ſmart and anger it, yet could we rightly apply it, and let it have its kindly and perfect work before it had done, it would moſt kindly and fully heale it; for if our ſinnes be our deadlieſt wounds, then this grace of the Spirit is the proper *Recipe* for our cure, 2 *Chron.*7.14. and if our unquiet heart-burnings and contentions make the inflamation in theſe angry ſoares, (as the Lord know's they doe) how would the peace of God coole all this heat, and take up the controverſie? *Col.*3.15. Gods peace would help us better to keep the Kings; had we more of the one in our hearts, we ſhould have more of the other *Hieronym. & Deodat. in locum.* *Βραβευέτω.*

in the Kingdome; in theſe ſmoothered glowings, nay out-breaking flames, there is too much of the fire of hell, which would bee put out (as the fire is by the Sun) if this *alma lux* this bleſſed light of heaven ſhone more upon it.

2 But next under God, *good Magiſtrates and their wholſome adminiſtrations* are another part of *Gileads* balme and Chirurgery, and ſo it followes in that foremention'd nineteenth verſe, *Is not the Lord in Zion, is not her King in her?* Her King under her God was her chiefe Phyſician, and of five of them in *Ieremiahs* time, one was *Ioſiah*, and it may be when he ſpake theſe very words; who, had not the body of that ſinne-ſick people been paſt cure, by that bleſſed Reformation which he wrought he might have ſaid faire for a perfect recovery. And ſo for all other lawfull Magiſtrates in their lawfull adminiſtrations, as they are fathers, ſo they are alſo the Phyſicians of their people; *Galen* accounted it the great happineſſe of his times, that their Emperours gave the people their *Theriaca* with their own hands, ſo as that their Palaces were reſorted to as to the ſick mens Hoſpitals; and although all Monarches now cure not the Kings evil; yet all both Kings and Magiſtrates ſhould, as occaſion and need ſhall be, have both skill and will to cure greater and more dangerous diſeaſes in the Body Politick; and therefore you may obſerve, that whereas *Iſa.* 3. v. 6. you read of ſome laying hold of their brother, and deſiring him that hee would be their *Ruler*; in the ſeventh verſe, he refuſeth and ſaith, he will not be an *Healer*: It ſeemes therefore that in thoſe times although Rulers and Healers were two words, yet they made account that they ſhould bee and doe one and the ſame thing: and ſo indeed if God be with them, they both are and doe accordingly.

In Commentario de Theriacâ.

Their wholſome Lawes are their fit *Preſcripts* and *Recipes*.

Their *incouraging* of the good with favours and rewards, their ἤπια φάρμακα, their *Malagmata* and Lenitives; *Gileads* gentle balmes.

Hieron.

Their *diſcouraging* and puniſhing the evill their ſharp, but neceſſary, Corraſives; even their cutting off the incorrigible, is but the carefull Chirurgeons cutting off a rotten member that is incurable; ſo that even whileſt they wound, they cure, and ſo are

not:

not (as *Chryſoſtom* ſaid of *Herod*, that he was Νόμῳ τις τῶν τοιούτων, ἀλλ' οὐκ ἐξηρτῆς) executioners but Phyſicians ſtill. *Tom. 4. Serm. 115. in Act.*

3. Thirdly, *Gods Miniſters and Ordinances* come under the notion of *Gileads* balme and Phyſicians: the Prophet in this expreſſion (as Interpreters obſerve) having reference to *Elijah* the Prophet (and ſome adde other Prophets alſo) who had their abode, yea and a Schoole or Colledge of their young Prophets there; and therefore it might ſeeme as ſtrange that there ſhould bee no healing from *Gilead* where ſuch Prophets dwelt, as to have no balme from *Gilead*, where it moſt of all abounded: Indeed *Elijahs* miniſtry (like his garment) was a little more rough, and in that reſpect the leſſe reſembling *Gileads* gentler balme; but yet hee then (as ſome Miniſters accounted more rough now) was ſent to be the great Reformer, and ſo the great Phyſician and recoverer of that ſinfull ſick people. And ſo *C. a Lapide* *2 Kings 1. 8.*

In the Old Teſtament throughout, what were all the Prophets of God, but as Phyſicians or Chirurgeons ſent from God in their miniſtry to cleanſe ſowleſt ſores? to eat proud fleſh out of them with corraſives, and then to poure gentle healing oyle into bleeding wounds?

And in the New Teſtament, what were the Apoſtles, and thoſe other firſt Preachers of the Goſpel, but Phyſicians too, ſent into the ſick world with oyle to anoint their bodies; but eſpecially with the Sun of righteouſneſſe ariſing in their miniſtry with healing to their ſoules, yea and their outward eſtates alſo; for *valles florent cum Evangelio*; there was *an abundance of the bleſſing of the Goſpel of Chriſt*, *Rom.* 15. 29. as manifeſtly appeared in the outward flouriſh and proſperity of thoſe Eaſtern Churches and Countreys, when that morning Sun-roſe upon them in the Eaſt, which is now ſet in a cloud of ſlavery and miſery, ſince it hath left them, and is come, and is yet further going weſt-ward. In thoſe former times under the Law, you ſhall obſerve, that when the *Ark* went before, it led them ſafe through an over-flowing *Iordan*; that God was wont *to bleſſe them out of Zion*; that as long as the anointing oyle was kept holy in the Sanctuary, it proved an healing oile to the whole body of that people, the State ever continuing ſafe, whilſt Gods Ordinances were kept pure; as on the contrary, it was not till Gods Temple was wholly defiled, and his ſervants and *Mark 6. 13.* *Iames 5. 14.* *Ioſh. 3. 11, 13, 14 &c.* *Pſal. 128. 5. 134. 3.*

Prophets horribly abuſed, that their City and Kingdom were totally and finally ruined, and their cure came to be deſperate, to an אין מרפא, ſo that there was no remedy, 2 *Chron.* 36.16.

And for all after ages under the Goſpel (and that in all places and Countreys) the *Temple* hath ever helped to ſhoare up the *Town-houſe*, the Church, the State, which have been like *Hypocrates* his twins, ſmiling and weeping, living and dying together: moſt of the deadlieſt wounds that the Church, nay, that the world hath gotten, have been from God in the quarrell of his Temple; and as poyſonous Doctrines in the Church have ever proved invenomed wounds to the Common-wealth, and bad Miniſters in the one, worſt plagues to the other; ſo on the other ſide, the holy Ordinances of God have been found to be ſoveraigne balmes and bleſſings to each wholſome Ordinance of man, even ſharpeſt Church-cenſures moſt wholſome State-medicines, and ableſt godly Miniſters amongſt beſt Phyſicians in their right applying and diſpenſing of them accordingly.

4. Nay, in the laſt place, leave we not out *the leaſt and meaneſt of Gods Servants*; for balme (wee heard) dropped from a lower ſhrub, and the health of the whole body of Chriſt may have much contributed to it by the loweſt and weakeſt member of it: the little finger in ſome poſture of the hand, may reach that which the great finger cannot, and the loweſt member of Chriſt may be fitteſt to doe ſome good office in this kinde, which the higheſt cannot ſo well ſtoop to; at leaſt (I am ſure) the little childe may reach its ſick mother her phyſick, nay the pooreſt childe of God (in the ſenſe wee now ſpeak of) may help to make it too;

Eccleſ. 9.15. *The poore wiſe man ſaved the City*, and the poore Chriſtian, if hee be wiſe, may help to heale a whole Nation: here (pardon my homelineſſe, nor take it as a light expreſſion in a ſad day) we are all either fooles or Phyſicians, for certainly he is a foole or worſe that knoweth not how to ſay or doe ſomething towards the healing of the body of Chriſt; *The juſt deliver the Iſland*, the Lord grant they may deliver ours.

Iob 22. 30.

Their ſeverall graces, according to ſeverall occaſions, are in this kinde very inſtrumentall and effectuall; they are ſaving graces every way, accompanying their owne eternall ſalvation, and much advancing the temporall ſalvation both of themſelves and others:

Heb. 6.9,10.

Whilſt

Whilſt Faith in the tempeſt gets to the rock, and Hope caſts anchor, Love pities, and Chriſtian courage ventures, Meekneſſe angreth not the ſore, but Patience quietly endures the ſearching, and as quietly waites on God for healing.

Their very preſence is both antidote to prevent a diſeaſe, and an healing medicine to keep it, when it is come from proving mortall; God could not deſtroy *Sodom*, as long as *Lot* was in it; *Gen.* 19.22. and *Paul* being in the ſhip, though he did not prevent the ſtorme or ſave the ſhip, yet he ſaved the lives of all them that ſailed with *Acts* 27.24. him in it.

Their prayers eſpecially uſe in this caſe to be moſt ſoveraignly healing, 2 *Chron.* 7.14. *The prayer of faith ſaveth the ſick*, both *Iames* 5.15. man and Kingdom, ſuch ſtrong breathings, like ſtrong windes, whilſt they are up, keep great ſhowres from falling, can blow away the moſt black and bloody cloud, yea even blow the moſt ſmarting wound whole; ſuch ſweet lips are ever dropping balme into the wounds of the Church, and ſuch of all other may trulieſt come under that מרפא לשון, that healing tongue, which *Solomon* *Prov.* 15.4. ſaith is *a tree of life*; and it would ſeeme not more ſad then ſtrange to ſee that *Eden* where many ſuch trees grow to become a wilderneſſe: As long as I ſhall ſee God maintaining and encreaſing the number of his gracious praying ſervants in any place or people, whatſoever or how deadly ſoever their wounds otherwiſe may be, I dare yet ſay, that ſo long there is hope in Iſrael, there is ſome balme left in that Gilead, and ſo many good Phyſicians there.

Which (in the application of the point thus proved and cleared) may in the firſt place ſerve for a cordiall to the people of God, now in theſe our ſad faintings, and diſtill ſome drops at leaſt of this balme of Gilead into our now bleeding wounds, which with our Prophet *cap.* 15. 18. we may perhaps begin to feare are grown halfe incurable. The ſad face of things, like the Phyſicians *facies Hypocratica* of a dying man, I confeſſe looks very ghaſtly, and the ſymptoms *tantum non* deadly; but pine not away ye ſons of *Iacob*, *there is corne in Egypt*, die not quite away deare-bleeding hearts, you Iſrael of God, there is balme in Gilead wee have heard, there is yet a Phyſician there. *Uſe* 1. As *Gen.* 42 1,2.

For according to former particulars,

Is not the Lord in *Zion*? is not God where he was, in heaven and

Prophets horribly abuſed, that their City and Kingdom were totally and finally ruined, and their cure came to be deſperate, to an אין מרפא, ſo that there was no remedy, 2 *Chron.* 36.16.

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For according to former particulars,

Is not the Lord in *Zion*? is not God where he was, in heaven

and

Ier. 14. 9. and in his Church as well now as ever? *Yet thou O Lord art in the midſt of us*, could our Prophet ſay in that ſick houre of theirs then; and Lord thou art not quite gone from us, may we thankfully ſay Ver. 8. now in ours. Indeed (as you there have it) it is as *a wayfaring man* comming and going, now in this diſcovery and deliverance comming to us in mercy, and ere long being driven away by our unkindneſſe, turning the back on us, and ſeeming to leave us in diſpleaſure; and as a mighty man, (in the mighty works that our eyes have ſeene) yet ſtanding ſo amazed and aſtoniſhed at our ſinnes, as that he cannot ſave; and yet as a moſt loving Phyſician, when he cannot as yet cure us, yet he cannot leave us.

His diſcovering and preventing many direfull plots, ſpeaks out the wiſdome of our diſcerning Phyſician in his prognoſticks.

His dealing with us in a more thorow way, chuſing rather to pinch us, then not to preſſe corruption out of us; declares his faithfulneſſe, that he meaneth rather to heale then only to skin the ſore, and rather to profit then to pleaſe his diſtempered patients.

But the many intermixt paſſages of ſweeteſt mercy proclaime the tendereſt bowels of his compaſſion and pity; *he hath weighed* Iſa. 26. 7. *the path of the juſt*, every doſe to the leaſt ſcruple, and hath put in no more bitterneſſe then needs muſt to make it medicinable; it hath not been all Aloes and Wormwood, at worſt a γλυκύπικρον, that we as yet have taſted of.

Lay faſt hold then, ſeeing that our God, our beſt Phyſician hath not quite left us: ſigh we and cry aloud, *Jeſus thou Son of David* Matth. 9. 27. *have mercy on us*, ſeeing he our good Samaritan is not as yet quite paſt by us; Hath the eye of none your faith ſeen him come neare to us, as once to Ieruſalem, and weeping over us with an *O Ieruſalem,* Luke 19. 41, 42. *Ieruſalem*, O England, England, *if thou hadſt known, even thou, at leaſt in this thy day, &c.* Have none of you in his anſwer to your prayers, overheard him ſaying to your hearts, as once to him *Mat.* 8. 7. *I will come and heale him?* For certaine, more of his blood hath been ſprinkled, and more of his ſpirit poured out upon this Nation of late then formerly, and doth not all this make out ſome of Gileads balme, and ſay plainly that there is yet *a Phyſician* here? *is not the Lord in Zion?* and is not her King in her? the Lord reſtore ours to us in an healing way: but doth not the Colledge of our State-Phyſicians conſult, and our Miniſters preach, and our people

people pray, that Ordinances of both Religion and Iuſtice may be applied for the cure of a ſick Church and State? and is all this balme only to enbalme a ſpent body of a poore people that muſt needs die? and are all theſe Phyſicians met only as *Mourners* to follow the hearſe, and to accompany our deare Mother that cannot live, to the grave? Did our mercifull Saviour pity the poore widow when he ſaw her following of her dead ſonne to the buriall? and hath he no bowels (think you) left to commiſerate ſo many ſorrowfull ſonnes, that are ready with their ſighes and teares to attend upon a deare mothers funerall? nay though our ſleepy *Eutychus* ſhould fall yet lower from the third loft, and be taken up for dead; yet trouble we not our ſelves too much, ſeeing there is yet ſome life in him, *& dum anima eſt, ſpes eſt*, as long as there is any the leaſt life in the buſineſſe, ſo long at leaſt let there be ſome hope kept alive in our hearts, and let us never wholly deſpaire of the cure, as long as God declares himſelfe willing to be the Phyſician. *O have faith in God*, doe him now the honour to truſt him, when the caſe ſeemeth to be deſperate; nay, let the deſperateneſſe of the cure prove an handhold for our faith in prayer to faſten on, the more earneſtly and confidently to ſollicite God for his owne greater and only praiſe, now to undertake ſuch a cure, as all elſe in a manner give over as deſperate: And as dying *Iacob* at the newes of his ſonne *Ioſeph* comming to him, *ſtrengthened himſelfe, and ſate up on his bed*, ſo now when wee are fainting away upon this bed of our languiſhing, let us by faith lift up our hearts at the good newes, that as deadly as our diſeaſe in it ſelfe is, *yet there is balme in Gilead, and a Phyſician there.*

Luke 7. 12, 13. Acts 20. 9, 10. Mark 11. 22. Gen. 48. 2.

But as this is ground of comfort, ſo let it be of duty in theſe two following particulars; and let it be our care,

Uſe 2.

First, that all ſuch as (according to former particulars) in their place and office are Gileads Phyſicians, do now, if ever, ſhew themſelves ſuch.

1 *Duty*

Deare Chriſtians, I ſpeak to the meaneſt of you, for even you hath God honoured (if you will) to have your ſhare in this bleſſed work: meane and obſcure men and women have oftentimes done great cures, which great Artiſts have given over; and therefore do you now ſet in, and put forth your ſelves to the utmoſt, and ſo yet ſomething may be done towards this our preſent cure, which ſome

of greater power and skill have laid aſide as deſperate. If therefore you have any oyle in your veſſels, any leaſt meaſure of that
1 Joh. 2. 27. *Spirit of anoynting*, let it now appeare, it could never have been in a more needfull and fit time, if now, it will bee like a *Joſephs*
Gen. 41. 56. opening of his ſtore-houſes in a famine, when all faint,
Luk. 10. 34. a good Samaritans pouring of oyle into the wounds of the half dead man; and therefore break, O let every one of us break his Alabaſter box before the Lord this day, our hearts (I mean) that the precious oyntments of his graces may flow forth; wee cannot think how fragrant and pleaſing they would be in Gods noſtrils, and how ſoveraignly healing to a poore bleeding, dying Kingdom. I therefore earneſtly beg your healing prayers. I ſollicite all your ſaving graces, your love, wiſdome, Chriſtian courage, and waſh your repentance this day with your teares to waſh your wounds, and your faith in the blood of Chriſt to heat them: And the rather, becauſe although you may (with
Motive. *Let*) in a generall confuſion fare the worſe for ill neighbours, yet I fear me, (ſeeing the danger lyeth heavieſt on you) that you
Micah. 1. 5. are wounded, eſpecially for your own ſinnes; *For the tranſgreſſion of Jacob is all this*, God not uſing to viſit the ſinnes of the wicked upon his own children, if they have had no hand in them; and therefore, Phyſician heale thy ſelfe, take a courſe by ſelfe-humiliation and reformation firſt to cure your ſelves, if ever in a right method of Phyſick you would heale others.

Next you faithfull Miniſters of Jeſus Chriſt, whom God hath
Gal. 6. 1. appointed to ſet in joynt diſtreſſed conſciences, lend, O doe you eſpecially lend, *medicam manum*, and that a tender gentle one in your way, to binde up the breaches of theſe diſtracted Churches and Kingdomes: it was the Priests office in the Law both to view
Levit. 13. & 14. the plague and heale it; let not therefore both Levite and Prieſt
Luk. 10. 31. 32. when the wounded man lyeth bleeding and dying, paſſe by. *Elijah*, *Jehoiada*, *Ezra*, did much in this kinde in their times, let us (with the help of God) doe ſomething now in ours; that *Elijah* may yet dwell in *Gilead*, and yet and yet, and ever; (for our parts) there may be, not poyſon (as the common complaint is) but balm in Gilead, and we healing Phyſicians there.

But eſpecially to you Noble Worthies, (who next under our God and our King, are our ἀρχίατροι, our chiefe Phyſicians, under whoſe

whoſe hand this deſperate cure long hath been, and yet is) as hee ſaid to *Ezra*, doth this appertaine, and therefore give leave to one of the unworthieſt Servants of Chriſt, who can doe little more towards the cure, then to call upon you, who through God may doe much, to beſeech you to bee yet, and ever your ſelves, *i.e.* healing Phyſicians to a very ſick Church and State; now your ſelves more then ever, becauſe never ſo much need as now. *Ezra 10.4.*

Be not therefore wearied out with your long attendance on ſo hard a cure; the more indeed hath been your paines and patience, but the more withall your patients need: Some good drugs full of Spirit (I confeſſe) in a leſſe time will evaporate, but I pray you remember, *Gileads* balme uſeth to continue ſoveraigne for a long time; *Be not weary*, therefore, *of well doing, ſo, ſo in due time*, what ever becomes of us *you will reape if you faint not.* *Gal. 6. 9.*

No nor (I beſeech you) be beat out with the unrulineſſe and frowardneſſe; yea, or raving rage of a diſtempered patient and people; they (it may be) will be ready to ſay, you are *Phyſicians of no value*, and ſo deſpiſe you, nay that the remedy is worſe then the diſeaſe, and ſo hate and oppoſe you; but notwithſtanding this, be you yet like, *Iob 13. 4.*

1 *Your God*, who is kinde to the unkinde, knowes how to heale an angry ſoare, looks upon *Ephraim* and heales him, when he went on frowardly in an evill way: Can not you remember that he hath ſometimes done more for you, when you have been more froward towards him, then others are now againſt you, though never ſo engaged to you, then you are to his people? in this therefore, be like your God, *Luke 6.36.* *Luk. 6. 35. Iſa. 57. 17. 18.*

2 Nay, like *your ſelves*: now you are State-Phyſicians, and what then, though the diſtempered diſtracted Patient rage and rave, ſpit and ſtrike at his Phyſician that would cure him? if hee be wiſe, think whether it will move more anger or pity in him, for all that *medicinam parat, non vindictam*: be pleaſed therefore ſtill, like ſuch a Phyſician, to goe on with your work, and labour rather to heale then to humour a diſtempered Patient: So however, your reward will be with God. But if he pleaſe further to bleſſe your endeavours, when your ſick Patient ſhall once recover of his diſeaſe, he will be recovered of that phrenſie alſo, and will then thank you, and poſterity will bleſſe you: Meane while let *Bernard Serm. 25. in Cantic.*

Benè agere & malè audire regium eſt.

this ſatisfie you, that to doe well, and heare ill, is no leſſe then a Royalty; and withall remember, that the great Phyſician of your ſoules could not effect that cure without being ill thought and ſpoken of, and dealt with; hee met with that quip [Phyſician heale thy ſelfe] in his life. and yet he went on to heale them, and when in his death he made a playſter for them that wounded him to the heart with his own blood (enough to have moved pity and love) they revile him, with that bitter taunt, more ſowre then the vinegar they gave him to drink, *He ſaved others, himſelfe he cannot ſave*; and yet when they thus poured vinegar into his wounds, he dropped balm into theirs: Did it not drop from his lips, when he died with thoſe gracious words in his mouth, *Father forgive them for they know not what they do?* This did our good Samaritane, and let me ſay, what he did upon that occaſion, *Goe you, and doe likewiſe*; Your forwardneſſe herein (I hope) needs not a ſpurre, and therefore I give but a light touch or two, for the quickning of your hearts, and ſtrengthening your hands in God; pleaſe to conſider but theſe three particulars:

Luke 4. 23.

Matth. 27. 41.

Luk. 23. 34.

Luk. 10. 37.

1 *The caſe is very ſad*, and the cure, without Gods great bleſſing upon your cure, in all outward probability is likely to prove deſperate: for (I beſeech you) what doe you ſee now before you? a *Lazarus* lying at your doore full of ſores? I believe were all the petitions and complaints conſidered, that ſince your firſt meeting, have from all parts come crowding to your Parliament doore, as ſo many ſad letters from ſick patients to their Phyſician; the whole Kingdom would ſeeme to be no better then a common *Lazary*; But what ſee you? a man going down from Ieruſalem to Iericho, fallen amongſt theeves, ſtript, and wounded, and left halfe dead, with ſo much life only as might help him to ſee, and ſo to encreaſe his miſery: I ſay unto you, more and worſe then ſo, *Semineces artus*, the trembling halfe-dead ſinewes, and arteries of three poor dying Kingdoms miſerably torne aſunder, at home a rent Church, a divided Kingdom, a moſt ſad face of things looks out every where, *& plurima mortis imago*; but yet looking up with a long look to you, as he in the Goſpel to Chriſt, with teares in its eyes, and his words in its mouth, *If you can doe any thing, have compaſſion on us and help us*: So many bleeding gaping wounds being as ſo many wide opened mouthes, crying aloud for your compaſſion

Brugenſis.

Mar. 9. 22.

paſſion and mercy; we heard in the beginning that the plant when cut and wounded, wept and bled forth balme; we can ſhew you our wounds, but wee look up to God and you for balme to heale them.

2 *The patient ſhould be (and I know is) deare unto you*, expreſſed here by the Prophet to bee the daughter of his people, which holds her forth under two of the neareſt and deareſt relations of his native Countrey, and of the Church of God, both which now lie gaſping before you.

1 The daughter of your people, (that is) your native Countrey, indeed your deare mother, that now lyeth ſick to death, and as it were breaking her heart-ſtrings with her dying groanes, and cloſing now her eyes, and bidding good-night to you, and to all her comfort in you together obteſtes you *by the womb that bare you, and by the paps that gave you ſuck*, to expreſſe your piety in your pity, if it were poſſible, that you would be a meanes that ſhe which hath ſuckled you with her milk, may not be ſlocken in her own blood, that you would doe your utmoſt to prevent her death, which hath been a meanes of your life, and the comfort of it.

2 The daughter of your people (as here of the Prophets) is the people of God, as your deare mother, ſo the dearer Spouſe of your deareſt Saviour, the Virgin daughter of Zion, the dearly beloved of his ſoule: its the Church as well as the State that now lyeth bleeding, and of all others in the whole Kingdom, they are the people of God, whoſe comforts, liberties, lives, are in moſt danger, of dying quite away. Now what an oath did *Hypocrates* that great Phyſician lay upon his Scholars to look well to his children? And ſhould not a ſtronger obligation from your heavenly Phyſician lie upon you to look better to his? if they thought it a ſtrong argument to haſten Chriſt to come and heale *Lazarus*, by ſending him word, that *he whom he loved was ſick*; how much more prevalent will it be to quicken your both endeavour and ſpeed towards our cure, when you are now told, that its the dearly beloved Spouſe of Chriſt, that is ſo deadly ſick, never ſince recovered from the poyſon of that *veneſica* of *Rome*, never ſo ſick as now: And therefore it is by all the bowels of Jeſus Chriſt that I move for the yearning of yours;

Jer. 12. 7.

Vide Hypocratis opera.

Joh. 11. 3.

as you love him, pity his Church. Think, O think you ſee your Saviour for your ſakes conflicting with the paines of death and his Fathers wrath, the goare of his bloody ſweat in the garden, the wanneſſe of his dead look upon the Croſſe; and then if you can, do not pity his dying Spouſe now conflicting with the like deadly extremities; as ever you would have your bodily Phyſician, nay Chriſt your heavenly Phyſician, faithfull and kind to you, when you lie on your death-bed (which how ſoon it may be, you know not) be you faithfull and pitifull to your own Fathers deare children, and your deareſt Saviours beloved Spouſe, now at this dead lift, if ever.

3. And this yet the rather, *becauſe your preſent employment, and call to it, hath many things in it which may juſtly challenge your greateſt care and diligence*; that you may to God and man, both now and at the laſt day, give up your account of it with comfort.

It being,

1. Such as Gods peoples prayers are much intereſted in: it being indeed at firſt the happy birth of the earneſt prayers and endeavours of all the people of God all the land over, and which have humbly and conſtantly attended you at the Throne of grace ever ſince, more it may be then ever Parliament was in this kinde attended and aſſiſted formerly: now theſe prayers in their return look for much from God, and not for a little from you. He indeed ſpake truth, who ſaid, that he that promiſeth himſelfe but little from the creature, ſhall not be much deceived; but it will be your faithfulneſſe, that Gods peoples prayers and expectations thereupon may not bee diſappointed; where they are engaged, they lay on ſtrong engagements. Unleſſe men would turn the Canons mouth upon themſelves, ſo as that the ſame ſuppliants prayers that have ſtrongly pleaded for them ſhould as ſtrongly plead againſt them: How ſad would it be to us (that I may not ſay to you) *Si filius tot lachrymarum periret?*

2. Such as the blood of many of the Saints is engaged in, and hath been ſhed for: now it is precious in Gods ſight, and therefore I know will be in yours; and then indeed it will be, when by your further care and endeavour ſomething of an anſwerable value ſhall be purchaſed with ſo great a price; and that will be, if hereby Gods Worſhip and Truth amongſt us come to be purged,

Pſal. 72. 14.

ged, Church and State reformed, Religion and a righteous Peace ſetled, if theſe great bleſſings bought indeed of God only by Chriſts blood, may in ſome ſenſe be purchaſed of man by their blood: thoſe happy ſoules now in bliſſe will never grudge it, but ſay much good do you with it; but let not our ſinfull negligence and faithfulneſſe incurre the guilt of it, it will at laſt fall heavy where ever it lights. O let it bee Babylons, but never Zions burden. *Ier.* 51. 35.

3. Such, as in which Gods admirable Providence hath been very much engaged and manifeſted, in particularly eyeing and chuſing you, as ſo many *Davids*, out of the midſt of your brethren: ſure it was with hopes and expectations that you would be all like him, *men after Gods owne heart, to fulfill all his will.* Be you therefore pleaſed to walk with God fully. In as carefully eyeing and watching over you ever ſince, he it is likely hath preſerved and delivered many of you in former times of your lives, and ſome of you ſince your ſitting here, from particular and perſonall ſicknefſes and other dangers, all I am ſure of you from deadlieſt plots and miſchiefs: and then as *Mordecai* ſaid to *Eſther, Who knoweth whether thou art come to the Kingdom for ſuch a time as this?* ſo let me ſay to you, Who knowes (it would be good for you ſeriouſly to think) whether God hath not preſerved and kept you alive on purpoſe to ſee what now you will do for him, whether now you will be faithfull unto him, or faile him? *Acts* 13. 22.

4. Such and ſo great, as this latter age (I believe) hath not brought forth the like, and the greateſt, that in all probability either God or man is likely ever to employ you in, and which your Lord and Maſter will call you to the moſt ſtrict account of; by which he will moſt fully try you, and according to which (it may be) above all other ſervices, he will at the laſt day finally judge you.

5. Such alſo, in the laſt place, as by your faithfulneſſe herein (as you are our State-Phyſicians) you may keep the diſeaſe from proving Epidemicall: for as for the generall body of this people, it hath welnigh overſpread all; and therefore the repreſentative bodies integrity (if any thing do) muſt ſtand for all, one body for another; you repreſenting us all, as well to God as to man, and ſo being for the preſent the only meanes that is left of keeping off a Na-

a Nationall guilt, and ſo the wrath of God from this whole Nation.

Thus in the firſt place, labour we, that ſuch as are by their place and office Gileads Phyſicians, may themſelves indeed prove ſuch.

2 Duty. Secondly, take we heed alſo for others, that we doe not hinder, but what in us lyeth to further them to be ſo.

1 For the people, I beſeech you, that neither our jealouſies nor our malignacies may hinder our Rulers from being our Healers, which would be but to poyſon the playſter that ſhould heal us; but let the Patient concur with the Phyſician, even your earneſteſt prayers and aſſiſtances with their endeavours to help on the cure; as its ſaid of the returned Iewes, *they clave to their brethren the Nobles:* as before that, *Shekaniah* ſaid to *Ezra, Ariſe, this matter belongeth unto thee, but wee alſo will bee with thee;* As alſo before that, we read that *Hezekiah* humbled himſelfe for the pride of his heart, and not hee alone, but its added (he and the Inhabitants of *Ieruſalem;*) incloſed in a comfortable parentheſis, as employed in the ſame bleſſed work, and ſo wrapt up in the ſame common bleſſing; for it followeth, So the wrath of God came not upon them in thoſe dayes: and ſo (namely) in the ſame bleſſed way of an happy union of hearts and hands, of Prince and people, it might not come upon us in our dayes neither, which for want hereof haſtens faſt; theſe mutuall jealouſies poyſoning the wound, and ſo haſtning our death, and at leaſt delaying, if not preventing our cure; The peoples infidelity hindred Chriſt from working miracles; the Lord grant that our peoples diffidence and frowardneſſe doe not as much hinder our Phyſicians working the preſent cure, which (if wrought) will be little leſſe then miraculous.)

Nehem. 10.29.

Ezra. 10.4.

2 *Chron.* 32.26.

Matth. 13.58.

2 But for you (our much honoured Worthies) to whom I againe make bold to addreſſe my ſpeech, in whoſe power in part it is, and whoſe further happineſſe it may be, not only your ſelves to be, but alſo to make others our Phyſitians, bee pleaſed to improve your ability and skill herein to the utmoſt.

Are *Saints* Surgeons? let them then (I intreat you) have not only your licence, but alſo your countenance and furtherance, that they may hold forth their profeſſion more boldly.

Are

Are *good Magiſtrates* good Phyſicians? you may now in making good Lawes, make up (as it were) a more perfect *Diſpenſatory* for them, by which they may give every one his right *doſe* more duly and ſafely.

Are *good Miniſters*, as well State as Soule-Healers; I then humbly beſeech you, that they may yet more and more enjoy the benefit of your Patronage; I ſpeak not in point of fat Benefices, but that they may bee admitted into that ſacred Colledge (as I may call it) more regularly; and then diſpence the things of God more freely, that they may have that liberty which the Word allows them, to cut off rotten members by Church cenſures, and not bee enforced (as by Law now in ſome caſes they are) to poure cordials into foule ſtomacks, whileſt they muſt adminiſter to moſt unworthy ones the holy Sacrament. And to this purpoſe, let me not forget to beſeech you, to have an eſpeciall eye to our Gileads, where *Elijahs* doe or ſhould dwell, the Schooles of the Prophets, as they are called, I meane our *Univerſities*; where I wiſh there were not too many diſtempers that have need of a more perfect cure, and that in ſtead of balm, poiſon were not too often dropt into green wounds; our diſeaſed Youth there, have great need of much better Nurſerie and Chirurgerie; How ſeaſonable would it be to have ſome more ſalt caſt into our *Iericho's* ſprings? And therefore I again beſeech you, let it be one ſpeciall part of your moſt ſerious care, in this generall cure, that we may (with Gods bleſſing) finde more ſoveraign balm there, and have better Phyſicians thence. 2 *Kings* 2. 21.

3. But above all, the greateſt care of us all in this kind ſhould be, that we may keep God and Chriſt with us, and that his bleſſed Spirit may not by our ſinnes be driven away from us, this would be the ſpilling of the balm that ſhould heale us, and (with the diſtracted ſick man) the driving away the only chiefe Phyſician, that ſhould cure us; we cannot be injurious to him but we muſt be cruell to our ſelves; the driving of him away, is more then the forſaking of our own mercy: if we be of *Davids* temper, the health of his countenance, *Pſal.* 42. 5. is the health of ours, verſe 11. our unprofitableneſſe will diſcourage him, and occaſion our Phyſician to leave us when he can doe us no good. But O let the daughter of *Babylon*, and not the Virgin of Zion ever heare that word ſaid, *Ionah* 2. 8. יטועה בניך / יטושה פניו

Ier. 51. 9. *We would have healed her, but ſhe is not healed, forſake her.*

But our frowardneſſe and baſe unwillingneſſe to bee at any paines or coſt for the cure, will quite drive him away from us, and leave us juſt in the ſwiniſh *Gadarens* ſtie; who, becauſe the healing of their bodies, and caſting out of devils, coſt them their hogs, Matth. 8. 28, 29, &c. *They deſired him to depart out of their Coaſts*, which he did, and we read not, that he returned thither ever after.

But thus much for the firſt point, which holdeth forth the ſufficiency of the meanes; I come to the ſecond which expreſſeth the unanſwerableneſſe of the ſucceſſe:

Doct. 2. *That although there be both balm in Gilead, and a Phyſician there, yet the health of the people of God (at leaſt for the preſent) may not be recovered:* Its leſſe wonder if you read of the daughter of *Nineveh*, *Nahum* 3. 19. of *Egypt*, *Ier.* 46. 11. of *Babylon*, *Ier.* 51. 9. that their wound was incurable, as its no wonder at all, if the wounds and ſores of corrupt ſores be hardlier cured; but its more Eſa. 1. pity that good fleſh ſhould heale ſo ill, that the daughter of Zions health, who is made partaker of Gods ſaving health, ſhould be ſo hardly recovered; that *Ephraim* ſhould grow more deſperately ſick Micah 5. under the cure; nay, that this ſhould reach unto *Iudah* alſo, that her wound ſhould bee paſt cure, that beſt Churches ſhould ſink Ier. 14. 19. deeper & deeper into the worſt of miſeries. Sad is that other expreſſion of our Prophet to this purpoſe, in a parallel place to this Text, in which the poore afflicted Church waſheth her wounds with her teares, whilſt ſhe weeps over them as incurable, *Haſt thou utterly rejected Iudah? hath thy ſoule loathed Zion? Why haſt thou ſmitten, and there is no healing? we looked for peace, and there is no good, and for the time of healing and behold trouble.* But the Text and the foregoing verſes of this Chapter are ſo full, that they need no forraigne ſupply; in the Text we have Gileads both balm and Phyſician, meanes moſt likely, and in themſelves ſufficient; Gileads balm; the beſt Receipt and Gileads Phyſician, that beſt know how to apply it, and yet he knoweth not how to work a cure by it: but that you may take a fuller view, pleaſe but to look to the 18. 19. 20 verſes foregoing, and you ſhall finde all hopes and expectations daſht, as v. 15. All ankers comming home, and all playſters falling off without healing, the patient fainting with the cordiall in his mouth, and ſinking quite down, whilſt beſet round with ſupporters to hold him up.

1 *A good heart*; that ſhould be *vinum in pectore*, doe good, like a medicine; but alas, its wounded, v. 18. and heart-wounds are deadly: if the eye, *the light that is in thee, be darkneſſe, how great is that darkneſſe?* and ſo, if the heart, the life that is in thee, bee dead, how great is that deadneſſe? which yet may betide the people of God in ſad houres, their hearts failing as well as their fleſh, as we have heard; the Spouſe of Chriſt inwardly fainting and ſinking down in ſuch a ſwoone; and if the weak mans ſtaffe that ſhould eſpecially ſupport him be broken, how unavoidably and heavily doth he fall? Prov. 17. 22. Math. 6. 23. Pſal. 73. 26.

2 *A good God*, in his holy ordinances; *Is not the Lord in Zion?* verſe 19. which was the place of Gods Ark, and it of his reſidence and preſence, enough (one would have thought) to have prevented all wounds (Zion ſo high as not to be reached by the hand of violence) or at leaſt preſently to have healed them, as long as ſanctuary oyle poured in them, and yet the cure is not wrought for all this; the Lord and his Ark are in Zion, and yet the daughter of Zion continueth wounded, and her wound not healed: Which holds out, that a people may live under good ordinances, and yet ſadly groane under heavie preſſures and miſeries.

3 *A good King*, and righteous adminiſtrations; *Is not her King in her?* verſe 19. Zion being not only the place of the Arke, but alſo the Kings Palace, and therfore called *the City of David*; in which therefore beſides the Ark of God, was *David* the ſervant of God, or ſome of his poſterity, there ſitting on the Throne, as *Joſiah* for no leſſe then eighteene years of *Ieremiahs* time; And what Kings evill ſo dangerours as that he might not cure? but for all that, the cure could not be, the inflamation of the wound continued; notwithſtanding all that he was and did, the Lord turned not from the fierceneſſe of his wrath, that was kindled, and could not be quenched: Which further ſheweth, that the caſe ſometimes may be ſo farre gone, as that neither Church Ordinance, nor Civill Government, can (for the preſent at leaſt) recover a poore fainting, dying Church and People. 2 Sam. 5. 7. 2 Kings 23. 26.

4 *All likeheſt outward ſupplies*, either at home or from abroad, verſe, 20. *The Harveſt is paſt and Summer is ended, and we are not ſaved*; Harveſt uſeth to be the income of our Store, but its paſt, and no proviſion laid in of our ſelves, nor help come from our

friends or Allies, now that after harveſt they might be moſt likely to be at beſt leaſure; but is there any thing yet behinde, which may ſupply us, or for the time detaine them, that with any comfort and hope we may wait yet any longer? Yes Vintage is after Harveſt, ſtay therefore till that be paſt, and it may afford ſomething to cheare us, and then they may have nothing to doe, but to come and help us. The next clauſe anſwers that, and ſaith that's paſt too, not only Harveſt is paſt, but alſo ſummer (and ſo vintage alſo) is ended, after which no crop is to be expected, and we are not ſaved; Which laſt expreſſion ſaith expreſſely thus much, that hopefulleſt outward helps in likelieſt times and ſeaſons may faile the Church of God, and ſhe droop ſtill, even pine in Harveſt and faint in Vintage. All but further explaining the metaphor of the Text, that the daughter of Zion may be ſo deadly ſick and wounded, that notwithſtanding beſt meanes uſed, even Gileads balm applied; Yet,

1 Her health (at leaſt for the preſent) not at all recovered, ſhee no whit mended.

2 That's not all, not recovered, is but a *μείωσις*, the Prophet meaneth more then he expreſſeth, he would ſay or at leaſt have you underſtand, that its much more indangered, as ſores if they doe not heale they rankle, and the ſick mans ſickneſſe, if his phyſick work not, proves more deadly.

1 Old diſeaſes whether inward or outward, are more diſcovered, it may be confirmed, or at leaſt for preſent, much more exaſperated; its uſually ſo with diſeaſed bodies, and we now full ſadly ſee it ſo in the bodies of theſe wofully diſtempered Kingdoms. When I would have healed Iſrael, then the iniquity (the perverſe crooked iniquity) of *Ephraim* was diſcovered, and the wickedneſs, nay, the wickedneſſes, as the word is in the originall, the manifold and monſtrous wickedneſſe of Samaria, we may ſay as truly of *England*, never ſo deſperately ſick of both ſin and miſery, as ſince of late we have been under cure, our old lurking diſtempers are now fully manfeſted.

עון ראשה

2 New ones multiplyed, as in bodily diſeaſes one begets another, and the ſick man that lay downe with one diſeaſe, before he get up againe hath gotten many, too ſadly made good in the ſinnes and miſeries of a diſtempered (of our diſtempered) people. There is a new riſing in the old bile, which of old was dangerous

gerous and ominous; new ſinnes and ſinners diſcovered by an affliction, which before were never ſuſpected; and new judgements multiplied, even to foure times ſeven times more, which before (it may be) were never feared: and the worſt of it is, that the Devill appeares to be much in it, when the latter end doth prove ſo much worſe then the beginning of it, *Matth.* 12. 45. *Levit.* 13. 18, 19, 20. *Levit.* 26. 18, 21, 24, 28.

3 So as that to preſent ſenſe ſhe may ſeem to bee incurable, and her health wholly irrecoverable, when after all helps, ſhe not only negatively is nothing better, no mends, as though ſhee had had no meanes; (which is the meaning of the queſtion, *Is there no Balm?* whilſt there is no healing by it) but alſo poſitively growes much worſe, that her phyſick proves her poyſon, and her very Balm envenoms her wound; it is a poyſoned one indeed, and in mans eye abſolutely incurable. Of this point, if *Iudah* of old, and *England* now for the preſent were not too ſad inſtances, I ſhould adde further prooſes, but they ſpare me that labour; and therefore I come to a third point, which will ſerve partly for the reaſon, and partly for the uſe of this ſecond.

It was, That the reaſon of this heavy caſe is diligently to bee enquired after, and ſadly to be bemoaned and complained of. *Doct.* 3.

And this wee had from the ſecond queſtion, *Why then, &c.* which was (as we heard) a queſtion partly of enquiry, and partly of an expoſtulating and bemoaning complaint, and ſo let it be to us this day of our ſelfe-ſearching humiliation.

Firſt, matter of enquiry, of what ſhould be the reaſon of this ill ſucceſſe, when in the beginning of the Parliament we were as a ſhip under ſaile before the wind, bound amain for the faire havens of the peace and happineſſe of Church and State, that now *retro omnia*? but what unhappy *remora* or Anchor under water not yet ſeen, hath ſtopt us in this happy courſe? from what quarter hath this croſſe blaſt blown, that hath driven us againe into the depths, and daſht us ſo againſt the rocks, that all threaten ſhipwrack? or rather in the expreſſion of the Text, when all promiſed ſo happy a cure, Phyſicians ſo able, balme ſo precious, the daughter of our people ſo ſick of her ſickneſſe, and ſo deſirous of a recovery, all in ſuch a faſt healing way; what is the matter, that we are fallen into ſo deſperate a relapſe, that all lies a bleeding, gaſping, and in the view of moſt, dying quite away?

For anſwer whereto, we muſt needs ſay, that the cauſe of all this muſt be in one of theſe three: either firſt, in the Phyſician and his phyſick; or ſecondly, in the Patient and his diſtemper; or thirdly, in ſome other negligent or ill-minded Attendant, or ſtander-by.

1. I begin with the laſt firſt: and for it; when the queſtion was, How came ſuch choaking tares to ſpring up in a ſo well-ſown
Matth. 13. 23. field? the anſwer was, that *ſurely an enemy had done it*: So for certaine, ſome enemy or other hath done this alſo. If you ask, who? you need not doubt, but that the old Serpent hath poyſon enough to invenom both the wound and the plaiſter; nor wants he his inſtruments and under-workmen, by the ſame meanes (*viz.* poyſonous ſlanders, and malicious oppoſitions) that he retarded the returned Iewes in their ſo hopefully a begun work, to hinder us alſo that are now returning from *Babylon* in a greater cure. I be-
Rom. 16. 17. ſeech you therefore, as *Paul* did the Romans in a like caſe, to have a more watchfull eye, whilſt you are applying balme to the wound for the cure of it, to mark who they are that fliely caſt in venome to poyſon it. Italians (they ſay) have great skill in poyſoning of bodies, and they of the Italian Religion (I am ſure) have as great in poyſoning of Churches and States; not caring to burſt the body, to make their great ſwell. If ſome poiſon were not ſo ſubtle, and ſo ſubtly conveyed, as not, but by the deadlieſt effects of it, to be diſcovered; I ſhould leſſe feare theſe Romiſh Artifts having any influence in beſt counſels and actions; and ſo have leſſe cauſe in this matter of enquiry to deſire your greater care: but if they be ſo crafty, you cannot be too circumſpect.

2. For our Phyſicians, they are principally our God, and our Governours.

1. Now for our God, He you ſee in the Text complaines of the ſlowneſſe of the cure; and therefore he can be no faulty cauſe of it: and yet in this enquiry, it may be of great uſe to conſider for what holy and wiſe ends he permits and orders it: namely,

1. The wound may not be ſo ſoon healed, that it may be the more deeply ſearched, and the corruption of it more fully diſcovered: ſo we read that God was leading Iſrael through a wilder-
Deut. 8. 2. neſſe no leſſe then forty yeares, but it was thereby *to prove them, and to know what was in their hearts*: a ſhort ſpurt doth not try me,

but

but the length and hardneſſe of the way will at laſt tell me what leg I halt on. Many a particular Chriſtian (I doubt not) can ſay, that he ſhould never have thought there had been ſo much infidelity, pride, frowardneſſe, impatience, worldlineſſe, and ſuch like corruption in his heart, if ſuch an affliction which God laid on his eſtate, name, body, ſoule, &c. had been ſooner removed, which by the longer on-lying of it, hath been (at leaſt to himſelfe) more fully manifeſted. And may not the like be as truly ſaid of a whole State and People? that the falſeneſſe and rottenneſſe of many had never been ſo diſcovered, if the cure now in hand had been more ſpeedily effected? great hath been our gaine in our loſſe of them; for ſome of them otherwiſe might have been made as chief pillars in the building (think you with what ſcandall and miſchief) who now by an heavier weight lying on for ſome longer time of their probation and ſeaſoning, have manifeſted themſelves to be rotten poſts. They are certainly now καιροὶ πειρασμῶν, times of triall, *Luke* 8. 13. that ſooner or later will diſcover us all. God (we hope) is about to ſet up his Tabernacle, nay his Temple; and therefore will have the gold that is to be emploied in it, more purely refined, and therefore more fully tried; ſo long being in the fire, hath already manifeſted ſome to be droſſe, look we to it, for the fire may be yet kept in, and we in it, to try whether the reſt of us be any better metall. Our wound in the firſt place may therefore be the longer continued, that it may be the more throughly ſearched:

2. And we the more deeply humbled: Which is the duty of this day, and the main work which (I believe) God is doing in *England* at this day, *viz.* to bring down our loftineſſe and pride, to prick the ſwoln bladder, and to take down the *Typhus* of a *Britannia triumphans*, as ſome few yeares ſince we vainly boaſted; becauſe then in our owne thoughts we were triumphant, we are therefore now ſadly militant, and may ſo yet continue longer, till our hearts be brought lower. For ſo, if one yeares wandring in the wildernеſſe will not humble Iſrael, fourty ſhall; and what ſubmiſſion a fewer months of war and trouble could not bring our Engliſh Iſrael unto it may be God will ſee if ſome yeares continuance can effect; that if the luſty ſtrong man will not rub out one or two fits of the fever, try whether the third or fourth will not make him ſtoop, and whether many more and long continued will not lay him down *Deut.* 8. 2.

on

on his bed, if not in his grave. Truly, for our parts, wee are now at the very brink of it, in many reſpects we are brought very low, and yet in our cloathes, diet, jollity, and bravery, eſpecially in our high liftings up of our hearts againſt God and his wayes, wee are as high as ever; but ſhall a proud heart and a proud people be able to carry it out thus againſt a great God? O *England*, be inſtructed
Ier.6.8. leſt thou be yet, and yet, and yet ſeven times more plagued, and
Levit.26.41. that till thine uncircumciſed heart be at laſt humbled: God certainly is eating the proud fleſh out of it, and therefore it is that he yet continues the corraſive.

3 And (as a fruit hereof) to take the creature quite off from its own legs and other crutches, and ſo in prayer and faith to caſt it upon God only: for as long as wee can make any ſhift of our ſelves, or can think of any help from the creature, ſo long God ſhall not bee ſought after; for to him naturally wee will not bee beholden till we needs muſt; and ſo when not only *Ephraim* feels his ſickneſſe, but even when *Iudah* ſeeth his wound, the *Aſſyrian* and King *Iareb*, are their next Phyſicians that are firſt ſent to, *Hoſ.*
2 *Kings* 1.2,3. 5.13. (as *Baal-zebub* before God by ſick *Ahaziah*,) and thereupon the Moth is turned into a Lyon, verſe 12. 14. (Iudgements as its moſt juſt, not only continued, but alſo encreaſed when the creature is preferred, and God neglected) which doth ſo rend and teare and carry away, that they cannot heale, verſe 13. nor any elſe reſcue, verſe 14. that ſo at laſt, cap. 6. 1. God may heare of them, and that word from them, *Come and let us returne unto the Lord; for he hath torne, and he will heale us, &c. Jehoſhaphat* muſt
2 *Chron.* 20.12. be brought to that paſſe, *that he knowes not what to doe, that his eyes may bee up to God*, when hee can look for help no where elſe: and it is out of meaſure and above ſtrength, that even *Paul*
2 *Cor.*1.8,9. muſt be preſſed, ſo as *to deſpaire of life*, and *to receive in himſelfe the ſentence of death*; that ſo he might be brought, not to truſt in himſelfe, but in God that quickneth the dead. This I conceive is another piece of that great work, which God in this Kingdome hath beene long about, and is yet doing to this day, *viz.* to take us off from relying on Counſellors and Souldiers, our owne
2 *Chron.* 16.12. ſtrength at home, and friends abroad; with *Aſa*, truſting more to our Phyſicians then our God: in which caſe it is his faithfulneſſe to let the preſent iſſue yet run, to prevent a more dangerous and deadly miſchief.

4. And

4 And hereupon, that in caſe health and healing doe come, we may know to whom to give all the praiſe: *σῶτερ Æſculapio*, praiſe to our God: it being the great praiſe of a Phyſician to cure that at laſt which many others had been long about, and given over as deſperate; as it was in Chriſts curing of her that had ſuffered much, and ſpent all on other Phyſicians, and yet proved rather worſe then better: How wonderfully would the glory of God appeare, if now that all help on earth ſeemes to faile us, he from heaven would ſave us? none could then ſhare with him in his prayſe, when none joyned with him in the work: we ſhould then thruſt away all the prayſe from our ſelves, as it were with one hand, and ſay, *Not unto us O Lord*; and as though it were not yet far enough from us, thruſt it yet further off with the other, and againe ſay the ſecond time, *Not unto us, but unto thy name be all the prayſe*: When lanched thus into the deep, out of ſight of land, and in the midſt of the ſtorme, when nothing appeares but Sea and Heaven, ſhould we then by the tempeſt be driven into Harbour; we muſt needs lift up hands on high, and thankfully ſay, *This Sea did not drown us, becauſe that heaven ſaved us*: For which end it is, that God oftentimes, either early prevents us with ſalvation before we ever dreamt of it, is up before us, before we went out to work, that we might not ſay we wrought it; or ſome other time ſtayeth long till we be quite wearied out and gone to bed having done nothing; comes not to his Diſciples till the fourth watch of the night, and when they are quite beat out with the ſtorm, that ſo when he comes, he may ſay, *It is I*, and we may not have to ſay otherwiſe, but that it is thou Lord only.

Mark 5. 26.

Pſal. 115. 1.

Matth. 14. 25.

Verſe 27.

5 Laſtly, that as he then may have all the prayſe, ſo that we may learn thereby to have more care how we expoſe our ſelves to ſuch dangers and wounds ever after: This uſe they made of it in their return from *Babylons* captivity, *After all this is come upon us, and thou haſt given us ſuch deliverance as this, ſhould we againe break thy Commandements? wouldſt thou not be angry with us till thou hadſt conſumed us? &c.* As if they had ſaid, upon our ſlow recovery, we had need be the more fearefull of a relapſe; for if the laſt wound were ſo long in healing, 'ware

Ezra 9. 13. 14.

left the next prove not altogether incurable.

Beloved, ſhould wee yet be more ſick; if yet thereby we
Iohn 5. 14. might be made the more carefull to goe away and ſin no more, it would be but the healing of a lethargy by a feaver, a greater diſeaſe by a leſſe, and ſo we ſhould have no cauſe to blame our heavenly Phyſician, our God.

2 But what ſay you to our Governours, under God our Phyſicians? enough and oft too much, as its uſuall; if the unruly Patient be not cured, the Phyſician (doe he what hee can) is wont to be blamed. Noble Senators, what you have been, or are to God and us, we bleſſe him and you for; and the Lord adde to it an hundred-fold; but the preſent day and duty (were there nothing elſe) forbid the giving of flattering Titles to lift you up, who came hither as well as the meaneſt of us to bee humbled, and lie low at Gods feet for mercy: and for this purpoſe, the leſſe others may, the more I beſeech you, that you your ſelves would make an inquiry, whether there be any thing amiſſe either in balme or Phyſician, in your perſons or actions, as men, or as Parliament men, that may be the cauſe, why, after all your care and paines, the health of the daughter of our people is not yet recovered, but rather more endangered; Now the Lord help you in a further ſearch, as into other mens ſinnes; ſo into your own hearts and wayes, that there may be both wayes a more perfect diſcovery and recovery together.

3 But let the Phyſician be never ſo skilfull and faithfull, and his phyſick never ſo ſoveraign and uſefull, the Patient yet may grow worſe rather then better, and the whole faulty cauſe be in himſelfe onely; and that firſt, either in the nature of his diſeaſe, or ſecondly, in his own miſcarriage of himſelfe, whilſt he is under the cure.

1 And firſt, for diſeaſes and wounds, though the balme in it ſelfe ſhould bee able to heale all, as wee ſaw in the firſt Doctrine; yet ſome may be at leaſt longer under the cure, and ſome in the event at laſt prove indeed incurable; As in particular,

Firſt, wounds, when great and deep, and diſeaſes, if more violent and malignant: anſwerable whereunto are great ſinnes, which

cauſe

cauſe great and deeper wounds, eſpecially when ſinners grow virulent and malicious, they thereby poyſon the wound, and make the feaver malignant, and ſo hardly, if at all, recoverable: So *Iudah*, when their ſinne (*viz.* Idolatry) was great, and withall they malicious, in wounding and killing Gods Prophets that were ſent to cure them; their caſe then proved incurable, *there was then* (we heard) *no remedy.* 2 *Chron.* 36. 15. 16.

Its now our preſent caſe, and as likely to be incurable, if God be not more mercifull: for our ſinnes, for kinde, are very great, and if circumſtances can bigger them, of the largeſt ſize; if their Idolatry made them without remedy, ours may well keep us under a longer cure: and the Lord grant it at laſt. For if imbitteredneſſe of ſpirit againſt God, his grace, truth, wayes, and ſervants, can make it, I feare me, *Englands* preſent diſeaſe, as much as, if not more then any other Nations, is grown peſtilentially malignant.

Secondly, ſometimes the wound is ſecret, like the *Philiſtims* blinde *Emerods*, not ſo eaſily diſcerned; or its ſome lurking diſeaſe, that is not of a long time diſcovered, and therefore the longer before it be healed: Anſwerable hereunto, are ſecret ſins, not ſuſpected, or at leaſt not diſcovered, and therefore very hardly cured; as *Achans* accurſed thing hid in his Tent, made ſuch a wound in the body of that people, as even *Ioſhua's* prayer could not heale, till it was laid open and diſcovered. 1 *Sam.* 5. 9. *Ioſh.* 7.

A faire Item for us, in this day of our ſearching into our wound, which will not heale, to take the Probe and ſearch yet deeper, whether ſome envenomed Arrows head lie not yet hid in it, that hinders the healing of it, I meane ſome ſinne or other of this Nation, which hath not yet been diſcovered, or if ſeen, yet over-looked, or at leaſt not openly and ſolemnly confeſſed and bewailed, either in the Parliaments Ordinance, or our Church Aſſemblies: it may be there is; it would be well therefore when we ſee the finger ſwell and rankle, to look a little more narrowly, if there bee not ſome thorne or thiſtle in it, which before we minded not, that thus cauſeth and continueth the paine; ſome *Ionah* hid under the Deck, which makes the Sea work, and the ſtorme encreaſe, and row the Mariners as *Iona* 1.

hard as they can, keeps them yet from the haven.

3. We heard that Chronicall diſeaſes were hardly cured, and old ſores heale very ſlowly, eſpecially in old age, and towards winter: Anſwerable whereunto are old ſinnes long continued in, upon which uſually follow long continued judgements, hardly delivered from. There are but two places in Scripture that ſpeak of ſinners ſetled on their lees, and in both wee read of their deep ſinking in judgements.

Ier. 48. 11. *Zeph.* 1. 12.

Doe I not here againe touch our ſore? and withall point at one cauſe of the ſlow healing of it? we have beene (as wee think) long in ſuffering, but is it not becauſe we have beene longer in ſinning? We that are already almoſt out of breath, ſhould be quite out of all patience, if God and our Governours ſhould be as long in healing of our wounds, as we have been in making them; though in other caſes we know it is ordinary, that the wound is ſooner made then cured, and the ſickneſſe eaſilier fallen into, then riſen up out of. We that are ſick of new faſhions, are ſtark dead, and growne ſtiffe in retaining old ſinnes. I feare me, God is now upon an old reckoning with us, he ſpeed us to a good end of it; for the daughter of *Jeremiahs* people, growne old in adulteries, when thereupon grown ſick of her filthy diſeaſes, died out right before ſhe recovered.

Ezek. 23. 43.

4. As any old diſeaſes are long in curing, ſo eſpecially thoſe that are hereditary, and ſo become naturall to our temper and conſtitution: the ſonne inherits more often his fathers gout or ſtone, then his lands, and is ſooner rid of the one then of the other. Anſwerable hereunto is the ſinne of our nature, either in the generall depravation of it, in our firſt parents; or in ſome more particular veines of it, derived to us from our next Progenitors. *David* in ſenſe of that irrecoverable ſickneſſe of his child, aſcendeth to the firſt diſtemper of his nature which occaſioned it; and the Iewes ſo faſt ſticking to their forefathers ſinnes, brought judgements that clave as faſt to them, and their poſterity after them.

Pſal. 51. 5. *Ier.* 44. 17. *Ver.* 21, 22, 23.

O that in waſhing this day with our teares our ſtill-bleeding wounds, we could (as wee ſhould every day) weep over our firſt old ſore, acknowledging it to be bad fleſh that is ſo ill to heale,

heale, and that ſure our blood is tainted, that continues the quartane thus long, and turnes it into a continued fever.

And in particular, that we would have ſome recourſe to our next or more remote forefathers ſinnes, which we indeed inherit more then their eſtates, and in theſe plundering times are hardlier pluckt from them, then from their inheritances; accounting it piety towards them to be impious againſt God, whileſt we chuſe rather to tread in their ſteps, then to walk in his wayes; their vaine, profane, ſuperſtitious, and ſometimes ridiculous cuſtomes and wayes we have beene borne to, and brought up in, and therefore can by no meanes endure to be pluckt from; which I feare God now viſits for, and it may be our poſterity may ſmart for, that the tent may be as deep as the wound. O that theſe Devills that have poſſeſſed us from our youth, may this day goe forth with prayer and faſting! Theſe and ſuch like particulars in the diſeaſe may protract the cure; but were there none ſuch, yet, *Matth.17.21.*

2. In the ſecond place, the diſtempered miſ-carriage of the Patient, whilſt under cure, may not only protract it, but even wholly intercept it. And for this, I deſire that in our preſent ſearch, wee would carefully enquire after this one particular; namely, Whether our not being willing wholly to give up our ſelves to our heavenly Phyſicians ordering and diſpoſall, for our cure, together with the time, way, and meanes of it, be not one chiefe cauſe of the longer delay of it. When it came to a [Father, not my will, but thine be done] though (it is true) death enſued; yet it is as true, that a glorious reſurrection ſhortly after followed upon it. *Matth.26.39.*

Could we now bee but fully meekned under our heavenly Fathers hand, be freely willing to be and to doe, to ſuffer and to want whatever our God will; ſo that our heavenly Phyſician may diet us, and our Chirurgeon at his pleaſure binde us, if we were made willing to abſtaine from what he forbids, and to doe and take whatever he preſcribes, and quietly ſuffer and undergoe what in this his lanching and ſearing of us he inflicts, without making a ſowre face at a bitter potion: I durſt aſſure you in Gods Name, that either no death would follow upon it, or if the witneſſes, with us, ſhould not yet be ſlaine,

yet that after the third day there would follow upon it a like happy reſurrection.

I doubt me, that here I have *unguem in ulcere*, my finger once againe upon our preſent malady, and on one maine cauſe of the continuance of our miſery. God findes us (I feare me) as yet an unſubdued people, like the Prophets *wilde Bull in a net*, as impatient to be bound to our better abbearance by theſe cords of affliction, as we were before by the ſacred tyes of his holy commands. Wee will doe, and ſuffer, and part with as much of our eſtates and comforts, for God and his cauſe, as we think fit, (and that with many of us is but little, with ſome nothing) but not ſo much as hee and it call for: our concluſion with our ſelves is, that wee meane not to be ſo bad husbands as *Paul* was, to loſe all for the gaining of Chriſt, to be ſo poore or pure, as we fore-ſee he and his cauſe will make us, and that makes us leave both him and it together: And from hence, I verely think, in a great meaſure comes the continuance of that miſery which we would ſhorten, if not prevent.

Iſa. 51, 20.

Phil. 3, 8.

We are not willing to lie ſtill whilſt we are cut and lanched, and therefore our bleſſed Chirurgeon is enforced to binde us yet faſter: we cannot endure to be brought ſo low, as God would have us; and therefore (it may bee) he will have us yet lower: nor to ſtay ſo long under his cure, and it may even therefore prove the longer: we love our eaſe more then our health; and therefore may come to be more ſick: nay the corruption of our wound more then the cleanſing of it, (for old corruptions we love, and an holy Reformation we loathe) and therefore may expect yet more ſharp abſterſives: we are ſick of our phyſick, and were not ſo much before exaſperated againſt them that made our wounds, as now againſt them that would heale them. It was *Livies* ſad complaint of his times, that they could endure neither their malady, nor medicine: the ſame is the unhappineſſe of ours; before the Parliament took us in hand, we were ſo ſick, that without cure we could not live; and ſince, we are growne ſo froward, that wee will not bee cured. Now the good Lord pity us; but muſt we thus die?

Thus

Thus much for this firſt uſe of examination, as this [Why is not, &c.] was a queſtion of enquiry.

Let the next be a word of humiliation, as it was a queſtion of expoſtulation and a bemoaning complaint: and indeed let it be a complaint which we make, not of God, but of our ſelves, that when there is no fault in him, there ſhould lie ſo much guilt on us; his balme provided and afforded, and we not healed. *O thou that art named the houſe of Jacob, is the Spirit of the Lord ſtraitned?* (ſay, have we beene ſtraitned in his bowels, or not rather in our owne hearts? are theſe his doings? Look on all that is done, on all the deep bleeding wounds of this poore dying Kingdome; are they deep? and doe they indeed ſmart and bleed, and feſter? O look upon them yet againe with a ſad heart and wet eye, (they bleed, and ſhould not we weep?) and ſee whoſe doings they are, Gods or ours, as whether the malefactors branding and executing be his or his Iudges; the unhappy childs whipping, his or his fathers: the malefactors in ſinfully deſerving, or the Iudges in righteouſly puniſhing; the childes in offending, or the Parents in correcting; the deſperate mans in making his wound, or the faithfull Chirurgeons in ſearching it: and let not the juſt Iudge beare the blame of the Malefactors crime, or the tender Father of the untoward Childes wantonneſſe, or the carefull Chirurgeon of the diſtempered Patients unrulineſſe. No, thy wayes and thy doings have procured theſe things to thy ſelfe, ſaith God, *Jer.* 4. 18. and chap. 2. 17. he dare appeale to them whether they could ſay otherwiſe; Haſt thou not procured this unto thy ſelfe, in that thou haſt forſaken the Lord thy God, when he led thee in the way? The Lord hath not been unwilling to be our God, to be *Englands* God, but we have forſaken him, and that even when he led us in the way, ever ſince he led us in the way out of Egypt towards Canaan, as farre as wee got in the firſt Reformation; but eſpecially ſince of late after our recoiles backwards towards Egypt, he hath been about to leade us the ſecond time in a more direct and full way Canaan-ward; have we not ſince this forſaken him? and many of us more then ever turned our backs on him? and whom then ſhall we complaine of, for theſe our longer wandrings? of God? ? *Micah* 2. 7.

Uſe 2.

God? no; of our ſelves only, and that in regard both of God, and our ſelves.

1 Firſt, of our ſelves, that we ſhould be ſo cruell to our ſelves, that either for the Popes, or our owne ſinfull luſts ſake, wee ſhould at firſt make ſuch deadly wounds, and now more cruelly hinder the cure of them: for as *Eſther* ſaid of *Haman, that the enemy could not countervaile the Kings dammage*: ſo can our luſts, or the Whore of Babylon (think you) make the Virgin of Zion amends, for thus making her a ſelfe-murderer? Now where is the heart of the true Engliſh man? of old ſo zealous of its Nations honour and happineſſe? Where the bowels of a true Chriſtian, *that ſhould doe good to enemies?* and ſhall we wound friends? even kill our ſelves? Is it the daughter of my people in the Text, that God is ſo tender of? and what is become of her Virgin tender heartedneſſe? it was of old a part of *Jeremiahs* Lamentation, That *the daughter of his people was become cruell like the Oſtriches* in the Wilderneſſe, in that they ſuckled not their children, when in truth the cauſe was, that they had no milke for them: but may it not then be a ſadder note in ours, when the daughter of our people makes her ſelfe drunk with her owne, and her childrens blood? and (which is worſt) cannot be ſatisfied with it; and therefore takes a courſe that it ſhould bleed ſtill? Oh how unlike to her ſelfe is the tender daughter of our people, that is become ſo cruell and unnaturall! It is not the tender Virgin of Zion, but *the cruell man* (ſaith *Solomon*) *that troubles his owne fleſh*; nay the Apoſtle un-manneth him that hates it; yea, the Goſpel tells us, *it was a man poſſeſſed with no leſſe then a legion of devills that cut and wounded himſelfe, and* (which was more devilliſh) *that cried out of Chriſt when hee came to heale him*: whereby it appeares, that there is more then the rage of a man, no leſſe then Satanicall malice and cruelty in this our preſent malady, when we can endure to teare out our owne bowels; and what legion of devills hath poſſeſſed us, that wee can ſee our deare mother lie gaſping in her gore, and yet more cruelly widen and deepen the wound? and moſt poyſonouſly hinder (at leaſt protract) the cure? O that this day wee could abhorre our ſelves,

Eſther 7.4.

Matth.5.44.

Lam.4.3,4.

Prov 11.17.

Ephes.5.29.

Mark 5.5.7,9.

ſelvs that in theſe reſpects we ſhould be 1. thus cruell to our ſelvs? 2. And alike injurious to God.

1 In making him thus deadly to wound us, which he would not, hath no heart to, *Lam.* 3.33. hath no inſtrument of his own for, but muſt hire it, *Iſa.* 7.20. accounts it *his ſtrange worke, Iſa.* 28.21. and therefore would be a ſtranger to it: Now then if an earthly father would not willingly make uſe of the rod, why ſhould we enforce our heavenly Father to take the ſword? though we be cruell, yet our God is not; and why then ſhould we make him? 1. in conſtraining him to wound us, when he would not; 2. in hindring him to heale us, when he would; We cannot but ſay, that this our wofull wound hath divers times been in a faire way and forwardneſſe to be healed, and yet ſuddenly (we know not how) caſt back again, and inflamed more then ever; and what comes this to, but to our Saviours *I would, and ye would not?* it plainly ſhewes, that God hath deſired and furthered, but we have hindered our owne healing, and thereby him of the praiſe. *Crudelem Medicum, &c.* *Mat.* 23.37.

1 *Of his tender bowels of mercy*, which he moſt delights in, as though they were ſhut up from pitying us, which wee know have been ſtrongly yearning towards us.

2 *Of his faithfulneſſe*, as though in this our greateſt ſtrait hee were wanting to us, who (our conſciences can witneſſe) hath never failed us: nay, as though he intended to betray us, by engaging us in his cauſe and then leaving us, as the Egyptians were ready to make a like expoſition of the like caſe, that God for miſchief ſhould *lead out his people to deſtroy them in the wildernes?* Whereas thoſe of us that are moſt diſappointed cannot (I am ſure) ſtand out and ſay, that our faithfull God in any thing, wherein he ever engaged us, hath deſerted us. *Exod.* 3.12.

3 *Of his Power*, as though he were not able to ſave us, the Egyptians like gloſſe upon the like Text, *Numb.* 14.16. whereas the mighty acts that our eyes of late have ſeen, cannot but convince the moſt either dull or obſtinate, that although by reaſon of our ſinnes, it ſhould never be done, yet it never was, nor will be for want in our Almighty God to do it.

4 *Of his Wiſdome*, as appointing meanes either weak, or improper, or importune, not able, not fit, at leaſt not at this time,

to effect it; which was the allegation of the returned Iewes for
Hag. 1.2. their delay, but cannot be for God here in the Text, for it was balme, a medicine moſt ſoveraign, *Gileads* balme, an homebred Medicine of their own, and therfore moſt proper; applyed when they were deadly ſick and wounded, and could it be in a fitter time? all which agreed in the courſe which God took, and the meanes which he hath uſed for our cure, inſtruments moſt precious, admirably fitted for the worke, and them of our own brethren and then, when we ſtood in moſt need; and yet if now by reaſon of our ſinnes all ſhould miſcarry, in the eye of the perverſe world, God and his ſervants ſhall be accounted to have miſtaken, either in the time, they were too haſty, the bile was not ripe as yet to be lanched, popery ſhould have been ſuffered to have feſtered a little longer, till it had poyſoned all: or in the meanes, this was not the way; but a *Quid pro quo*; nay of the very cauſe and perſon, diſeaſe and patient, for piety and not Popery ſhall then be avouched to have been the diſeaſe, and not the Atheiſt and Papiſt, but the zealous Proteſtant the true malignant, and ſo Gods cauſe ſhall be none of his, and ſo God not
Deut. 32.6. himſelfe; but *ſhall we ſo requite the Lord, O fooliſh people and unwiſe?* becauſe we will be our ſelves, ſhall not God be himſelfe? becauſe wee will ſtand to our cauſe, ſhall God deſert his? becauſe we will be deſperate and unthankfull, ſhall not hee therefore be holy, wiſe, juſt, faithfull and merciſull? and yet all this in caſe after all that is done, by reaſon of our ſinnes, wee ſhould yet quaile, will be called in queſtion, as the unruly patient in hindering his own cure, wrongs indeed himſelfe; but withall wounds his Phyſician in his repute for skill or will, faithfulneſſe or love, or ſomething or other that will be thought was wanting: as in caſe *Iſrael* loſe themſelves in the wildernesſe, the fault will
Deut. 9.28. be laid on their guide; and yet our caſe will be worſe then that, for there *Moſes* feared that Egyptians, *i. e.* ſtrangers and enemies onely would make ſuch perverſe conſtructions, but it is to bee feared that in caſe of our miſcarriages ſome of the Iſrael of God themſelves may bee ready to prove ſuch weake Interpreters, that when wee have by our ſinnes poyſoned the wound, even we our ſelves through frowardneſſe or unbeleef may

may be ready to call Gods love, faithfulneſſe, power, and wiſdome in queſtion about the cure; and out of unjuſt diſtruſt be ready to ſay, what God here in the Text ſaith by way of juſt complaint. But is there was there, no balme in *Gilead?* what, no Phyſician there? is there any help in God, when we finde none? any faithfulneſſe in him, when no faith in us? *is not his mercy cleane gone for ever*, ſeeing our hopes are? *Doth not his promiſe faile*, when our expectations doe? For ſo indeed ſick children are oft very froward; and thus when we get no good, God gets much diſhonour, from us, as well as others; not only Gileads balme is ſpilt, too precious (as wee heard in the beginning) ſo to be loſt; *ad quid perditio hæc?* but alſo Gileads chiefe Phyſician wronged, too good to be ſo ill requited: let us think that Chriſt ſpeaks thus to every one of us, *Amice, ut quid me percutis?* friends, but why through your owne ſides, do you wound your beſt friend and Phyſician to the heart, who heartily hath both deſired and endeavoured your healing? Let this above all be our preſent ſhame and griefe, and let it be our greateſt care for ever hereafter ſo to comply with God, and that cure he is yet about, that at laſt, to his praiſe and our own comfort, it may manifeſtly appeare to us, and to all, that there hath beene balme in Gilead, and a faithfull Phyſician there, when the health of the daughter of our people ſhall be recovered.

Pſal. 77. 8, 9.

Matth. 26. 8.

Iohn 18. 23.

Quod faxit יהוה רפאנו *per Chriſti vulnera*, Amen.

Exod. 15. 26.

FINIS.

Die Mercurii 30. Auguſti. 1643.

IT is this day Ordered by the Commons aſſembled in Parliament, That Sir *Edward Aiſcough*, and Sir *Iohn Wray*, doe from this Houſe give thankes unto Maſter *Tuckney* of *Boſton*, and Maſter *Coleman* of *Blyton* in *Lincolneſhire* for the great paines they tooke in the Sermons they this day preached at the intreaty of this Houſe at S^t^. *Margarets Weſtminſter*, it being the day of publique Humiliation, and to deſire them to Print their Sermons. And it is Ordered that no man ſhall preſume to Print their Sermons without Licence under their hands.

H. Elſyng, Cler. Parl. D. Com.

I Authoriſe *Chriſtopher Meredith* or his Aſſignes to print my Sermon above-named, and no man elſe.

THOMAS COLEMAN.

This is entred according to Order.
Henry Walley.

THE CHRISTIANS COVRSE AND COMPLAINT, BOTH IN THE pursuit of Happinesse desired, and for Advantages slipped in that pursuit:

A SERMON PREACHED to the Honorable House of Commons on the monethly Fast day, August 30. 1643. At S^t. Margarets Church in Westminster.

By THOMAS COLEMAN, late Minister of Gods Word at *Blyton* in *Lincolnshire*, and now Preacher at S^t. *Peters Cornhil London*: one of the Divines in this present Assembly.

Published by Order of the said House.

Brethren, I count not my selfe to have attained any thing, but this one thing I doe, I forget that which is behinde, endeavour my selfe to that which is before;
And presse hard toward the marke — Phil. 3.13,14.
Oh that it were with me, as in the moneths of old! Iob 29.2.

Sept 26. LONDON,
Printed by *I. L.* for *Christopher Meredith* at the Sign of the Crane in *Pauls* Church-yard, M. D. C. XLIII.

To the Honorable Houſe of Commons now Aſſembled in Parliament.

CVſtome, and duty command the tender of my beſt reſpects to be premiſed; I ſee, others doe it, I know, I owe it, and I would not be either ſingular, or unmannerly: Becauſe then I muſt ſpeake, let me ſpeake as the words of God, nay, let me ſpeak in the words of God. Nothing is at this time more neceſſary then the ſpirit of diſcerning, whereby we may be taught to know chaffe from Wheate: Nothing more complained of then inabilitie this way: But ſome are malignant and wilfully ſo; a rod for ſuch fooles backs: and there is reaſon in it, I would doe both theſe; Give eyes to the blinde, and ſtripes to the bad; that the one might ſee, the other not ſinne. Two Scripture ſtories doe the Worke, thence we have from the one a direction to know, what is iuſt; from the other, correction of him, that is not iuſt. The firſt is that of Abijah in his Warre againſt Ieroboam, 2 Chron. 13. both ſides pretended Religions defence, and Kingdomes liberties: Abijah argues the cauſe, and makes this the ſubiect of his Remonſtrance, or manifeſto, even to undeceive the people, who by theſe pretences were diſtracted: He tels them, the thing, for which he tooke up Armes, was nothing elſe but to preſerve to poſteritie thoſe ancient Priviledges, which were the undoubted birthright of the ſtocke of David. Why? But Ieroboam will ſay as much; ſo we are in ſtatu quo prius, our iudgements ſee no cleerer. Beleeve then neither of our words, (for ſo he ſeemes to goe on) but looke over all Arguments which in our ſilence doe beſt hold forth the truth, and realitie of the one party above the other. Firſt, on Ieroboams ſide, minde, what kind of men flocke to him, and follow him; his Army conſiſts of Atheiſticall ruffians, empty men, men of fortune, ſons of Beliall: And are ſuch likely to maintaine Religion? verſ. 7.

Secondly, minde what kinde of Religion is practiſed in his Army; With him are the golden Calves, which he made for gods, verſ. 8. Can he pretend to ſtand for, or to fight the Battailes of the Lord, that hath in his Army ſuperſtition and formalitie for his Religion; mans inventions, Idolatrous worſhip, and Maſſes for his devotion?

Thirdly, minde what kinde of affection his ſide beares to the Prieſts

of the Lord, the ſonnes of Aaron, *and the Levites. Is it likely* Ieroboam *will preſerve Religion, that perſecutes away his faithfull Miniſters? Before this warre betweene him, and me, not a godly Miniſter was ſuffered to ſtay in the Land, and ſince theſe combuſtions not one of them dare in their houſes abide the coming of his wicked Army; he hath driven away the Miniſters of the Lord,* verſ. 10. *They flie from him and his, to fenced places, and fortified Townes for their refuge.*

Fourthly, And in their roomes, and places he entertaines Prieſts like thoſe of other Lands, a vile generation of men, a miniſtery little differing from, nay like that of Popery: Theſe are the Characters of Ieroboam *and his army. And here I cannot containe my ſelfe, but needs ſpeake the truth and ſay, that, as I meditated this ſtory, and ſet it down with admiration, and amazement of ſpirit: So I doe from my ſoule wiſh, that every particular perſon within this Kingdome, would impartially, without reſpect to one ſide, or other, With ſinceritie, and ſeriouſnes minde theſe things, to Wit, which army conſiſts of, or invites, and retaines Atheiſts, Infidels, Papiſts, and the like; which ſide hath Popiſh Maſſes, Superſtitious Worſhips, cold formes in the ſervice of God; Which ſide perſecutes godly Miniſters, painfull Preachers, not ſuffering them to ſtay, to preach, to be; which ſide is ſtored With Popiſh Prieſts, doth harbour all our drunken debauched Clergy, our idle, non-preaching dumbe Miniſtery, our ambitious tyrannicall Prelacy; and the ſinke and dregs of the times, the receptacles of the filth of the preſent, and former ages, our ſpirituall-Courts-men. This were indeed a meanes to undeceive.*

But Abijah *goeth on with his argument. In the next place (ſaith he) on my part, and in the army that follows me; Firſt, obſerve we have the Lord for our God, that is, we retaine Gods worſhip in its puritie, We have not forſaken him, take notice, We expelled Popery, introduced that Reformation we have, and labour to perfect the ſame, We have not forſaken him.*

Secondly, Minde What kinde of Miniſters flocke to us, and we receive, and provide for; With us are the Prieſts, the Miniſters of the Lord, ſonnes of Aaron *and Levites, ſuch who have been diligent, and painfull in their callings, zealous for the Lord and his worke, deſirous and carefull to have it done as He commands. We keepe the Charge of the Lord, but you have forſaken him.*

Thirdly, We ſeeke Gods bleſſing upon the Worke, and goe on in his ſtrength, and a dependance thereon; With us is God in the Chiefe, we begin with him, and his meſſengers, they incourage us, they lift up their

voices

voices in prayers and exhortations to the God of Battels, which is a ſtrong Alarme againſt you. Conſider, Apply, and give ſentence. A very memorable example! Thus for direction.

But againſt Scripture, and experience; Are not many of us ſtrangely miſled, our Land hath long cryed out of violence, and wrong, burdenous impoſitions, infringings of Liberties, ſeizing on Priviledges, and ſuch other; Grouning under the illegall preſſures of Monopolizing Caterpillers, corroding their eſtates, and the Arbitrary innovations of a Prælaticall faction, Wounding their conſciences, crying out for a Parliament, a Parliament, as the onely hope for redreſſe againſt theſe incureable Gangrenes; Now the remedy is come, and like impatient patients, We ſtrike, and ſtruggle againſt the perſon and hand that ſhould heale us; we may have libertie, yet we will not uſe it rather: That your Clergy ſhould be of ſuch a meane alloy I marvell not, as men living for themſelves, and placing all their contentments in the preſent; But that any of the Nobilitie, and Gentry ſhould ſo farre forget themſelves, is beyond all example. And I am perſwaded, that the ſucceeding Ages will eſteeme thoſe Records, and Writings, that ſhall tranſmit their names, and doings to them, to be but the counterfeit worke of ſome envious Malignant, as holding it impoſſible, that ſuch a ſpirit ſhould ever fall within the compaſſe of an Engliſh breaſt.

Moſes, Exod. 21. 1, 2, 3, 4 *leaves to his people an ordinance, that when an Hebrew ſervant hath ſerved ſixe yeares, he ſhould then be free, but if he be one of ſuch a ſervile temper, that had rather be a ſlave ſtill; Oh, I love my Maſter, I will not be free; then ſhall he be brought to ſome publique place, and there have his eare bored with an awle, and branded for a ſlave, and ſo let him be a ſlave for ever. We have been many ſixe yeares in ſervice, a doore is opened for our freedome; If continuance under bondage, have ſo naturalized ſlavery to our diſpoſition, that we deſire no better condition; though you would thinke it uncharitable, to wiſh that all ſuch might have their eares bored, as a brand of an ignoble heart: Yet I hope I may without preiudice ſay, that had you lived under the Iudicials of* Moſes, *you may ſee how you ſhould have been uſed. But God hath given you (Honourable, and reſpected) a more noble, and Chriſtian ſpirit, which I beſeech God to continue, and increaſe, though he keepe you yet in purſuit, from the fruition of all your and our deſires, yet beare up ſtill, in due time you ſhall reape if you faint not. In this following Sermon I principally endeavoured this, that you ſhould not be troubled, as if this condition were without a fore-going inſtance, as if ſome new trouble*

were

were befallen, and ſuch as is not common to Gods people, as if the Lord had created a new thing in our Land and not in being long agoe: for call or read now, and many of the Lords peoples ſtates will be found anſwerable to ours, and to many of the Saints in the ſame condition We may turne: So I underſtand Eliphaz *his words*, Iob 5. 1. *Gods wiſdome can ſee reaſon inough, Why he dealeth thus; that which appeares to us, may be charged on man, and his loſſe of advantages, for want of either of iudgement or truth, as will appeare in the maine of the diſcourſe. You commanded the imployment, as of right you might, you heard it delivered, as of dutie ye ought, and incouraged with your approbation, according to your Order I preſent it publiſhed. If there be any thing therein, that ſavours of man, let your godly wiſdome pardon it (for that which is in it of God, will command acceptance.) It proceeds from him, that had rather ſinke with you, and your cauſe, then ſtand with your adverſaries; I bleſſe God, I have ſuffered much for you; and againe doe inioy much by you. The moſt wiſe God in his, not our, time be mercifull unto you, and give you peace, for in your peace is the Lands peace. And the ſame God and Father of ſpirits, inlarge the hearts of all the faithfull in this Land, to be daily petitioners to the throne of Grace to refreſh your ſoules, as with all comforts, ſo particularly this, the deſired returne of our deareſt Soveraigne, whoſe preſence would not onely be an advantage in the purſuit, but even the fruition of this happineſſe purſued. The Lord haſten it in his time, The Lord haſten it at this time.*

Septem. 11. 1643.

So prayes

Yours to be commanded in the worke of the Goſpell of the Lord Jeſus,

THOMAS COLEMAN.

A SERMON PREACHED BEFORE THE HONOVRABLE Houſe of Commons, at the late publique Faſt, *Auguſt* 30. 1643.

CHAP. I.

Containing — *the Text.* *the Introduction.* *the Coherence.*

YOu have heard even now feelingly propounded, and largely diſcuſſed the cure of our Calamities, the redreſſe of our grievances, by that Balme from *Gilead*, that Phyſician, which is able to recover the health of the daughter of the Lords people: I muſt entreat attention whileſt I ſpeake of the Calamities themſelves: And I doe heartily pray, that the Cure, and the Calamitie were as neere the one to the other, as by the providence of God, we both that ſpeake this day are in Text, and time. For I muſt draw you but one verſe back, and offer to you the ground of my preſent thoughts from

The Text in the morning of Maſter *Tuckney* was Jerem 8. 22.

JEREM. 8. 20.

The Harveſt is paſt, the Summer is ended, and we are not ſaved.

LEt one with ſerioufneſſe view this Chapter, and therein obſerve the threats of a juſt God, *verſ.* 1. and the fruitleſneſſe of a ſinfull people, *verſ.* 4. and marke well, what end with them the Lord did make, and as in *Iſrael*, he ſhall obſerve Gods reſolve to have a ground, ſo in *England* a parallel. A ſtiff-necked people, *verſ.* 6. vainely preſuming, *verſ.* 8. A falſe dealing Prophet, *verſ.* 10. ſlightly healing, *verſ.* 11. have brought the forbearing thoughts of a moſt patient God to a determined execution.

Looke upon them, and us, and ſee us both, flying, fearing, crying. Firſt, flying to walled Townes, defenced Cities, and there ſilently ſitting, and earneſtly looking for a redreſſe that comes not: *verſ.* 14. Secondly, fearing the furie of a ſnorting horſe, the depopulation of a terrible Armie, and the ſmartfull biting of Cockatrices, that will not be charmed, *verſe.* 17. mercileſſe Cavaliers. Thirdly, crying and bemoaning her unabilitie to beare: My heart is faint, *verſ.* 18. her juſt deſerts, The provocation of God, *verſ.* 19. and the duration of her miſery, *verſ.* 20. *The Harveſt is paſt, &c.*

This is (as I conceive) the Prophets drift, the Chapters ſumme, in all which, it cannot be denyed, but our condition is reſembled; But all of us this day, (as we have too evident occaſion) cloſe fully in the Complaint. *The Harveſt, &c.*

The

The diviſion of the Text.

The words themſelves at this preſent ſhall be viewed, and handled under a double capacitie, as expreſſing,

Firſt, their purſuit of a helpe much deſired, long deferred, ſalvation, (temporall I meane) we have long wanted, deſired, prayed for, hoped, purſued, and expected, and we are no neerer yet, at leaſt not in fruition; *We are not ſaved.*

Secondly, their complaint for advantages unhappily loſt: we grew confident, that Harveſt would have victualed us, Summer would have freed us: yet, yet we are not ſaved. *The Harveſt is paſt, the Summer is ended, and we are not ſaved.*

Theſe are the parts. The words readily afford the method, my thoughts have propounded. The points will be anſwerable, the one ſhewing our condition what it is, the other our complaint, how juſt it is. The firſt muſt certainly make us looke to God, the laſt may happily lay a blame on man; of both in their order: In the handling of which, if I a little exceed my accuſtomed brevitie, the preparation on my part, the expectation on yours, the occaſion on both, together with the day, and Audience, ſhall all hold forth ſuch a ſatisfaction, that each may, and will ſay, Is there not a cauſe?

CHAP. II.

1. *The firſt point.*

Their purſuit of helpe deſired, deferred.

The point { *Grounded.* / *Propounded.* / *Illuſtrated.*

1. THe ſpeech, or words are ſpoken by the Church of the *Iewes*, or by the Prophet repreſenting their perſon, ſo the *Chaldee* takes it, and therefore interpoſeth this clauſe [ſaith the Congregation] in the midſt of the verſe.

Targum in locum.

2. The occaſion is not certaine, Interpreters doe but conjecture, perhaps the miſerie of that Nation in the dayes of *Manaſſeh*, or rather ſome of their following Kings, or it may be the *Babylonian* ſiege, which put the Citie into confuſion, or the Captivitie it ſelfe, which laid the Countrey deſolate. The duration of this laſt makes it the moſt probable: Howſoever this is certaine, ſome miſerie it was, and that miſerie was long, and preſſing. Harveſt and Summer, perhaps many, came, and paſt, and no ſalvation.

3. The Phraſe is figurative, a part for the whole, and one whole for many. The Harveſt, and Summer, for the whole yeere, and one yeere for divers yeeres; *The Harveſt is paſt*, many Harveſts, many Summers, many yeeres. *Tranſierunt Hyemes & æſtates plures*; *Sanctius*; yeere added to yeere, and yet *we are not ſaved.*

Iſa. 29. 1.

Whence I gather:

Doctrine. Tis no new courſe, (but that which oft hath been here-

heretofore) to ſee the people of God long in the purſuit, not fruition of ſome deſirable condition. It is their portion allotted them, we may oftener ſee a Church, a Land in the race, then at the Goale, preſſing toward the priſe, then in poſſeſſion of the priſe. Of this none can doubt, that hath any acquaintance with, firſt, his owne ſoule; ſecondly, the Scriptures of God; thirdly, or our preſent condition: all ſeale to this truth.

Firſt, with his owne ſoule, that is skilled at home, and ſees there:

1. What ſtrength corruption ſtill retaines, how much of ſinne, and how many ſinnes remaine unmortified; nay, Is it not almoſt the top of our happineſſe, if we finde our ſelves in the purſuit, eſpecially, if active, if unwearied therein? and take we not content, if we can ſay, ſinne reigns not? I aſſure you, if I know any thing of the inward man, tis this, and this is the beſt, we are ſubduing, we have not ſubdued every man his owne concupiſcence.

2. What ſtrivings we have in prayer. Do we ſeeke, and pray, and begge? we want then; minde your daily practiſes, the petitions of and in your daily imployments, Prayer argues both want and purſuit.

3. The affection, and temper of his heart in duties, in Graces; in the one, how ſuperficially we act: in the other, how little we have. Is not thine, and thine, and thine heart defective, as mine? If we all affirme, let us all affirme, that our owne ſoules tell us, we are not yet, what we ſhould be, what we would be.

2. With Scripture inſtances; many you your ſelves know, I dare not doubt it, one onely ſuits now well, therefore I preſſe it, *Zech.* 7. 1. *& ſeq.* The Church there had been long without Prieſt, without Sacrifice,

without Temple, for theſe, their eyes ran down teares, they wept, faſted, and humbled their ſouls, yeere by yeere, for many yeers together, even 70 yeeres, or neerer (as is probable) 170 yeeres, even till their throat was dry, they were weary with praying, and glad to take the firſt ſtep of an approaching mercy, to give over their task: Here was a people long in purſuit, long out of fruition, what would we ſay, or rather what would we not ſay, If God ſhould deale with us thus? My thoughts are amazed to thinke of the amazed thoughts, that then would ſeiſe upon, if not ſinke our ſpirits: and in truth I am oft aſtoniſhed to conſider, what would be the iſſue, if God ſhould give to drinke ſuch wine of aſtoniſhment, and therefore doe heartily pray, that what ever be our condition, we may never reject our confidences, and ſay, there is no proſpering in them.

3. With our preſent ſtate; Are we where we would be? Have we already received the crowne? Is there no more to do? no part of the race yet unrun? What? Are all our miſeries cured, our feares vaniſhed, our wants ſupplyed? Is there now no towne in danger? no countie in diſtreſſe? none that have hazarded their all, for God and you in priſon? If I, then alas the wound is not whole, the cure is not wrought! Can you, or any ſay, We are ſaved; when divers of you dare not viſit your houſes, nor divers of us our Churches, our people? We cannot, brethren, we cannot ſay, our miſeries are cured, when as yet our towns are full of doleſull creatures, and Satyres dance in our houſes, when our chambers are become the habitation of Dragons, and the daughters of the Owle doe cry in our deſolate places, when *Iim* and *Ohim* ſing in our Churches, and Pulpits; ſo that though we could wiſh, the time of our curing

curing were neere, yet the dayes of our miſery are prolonged: *Iſa.* 13. *ult.* And for our feares, ſay no leſſe of them, then of our miſeries: It fares with ſome according to the caſe of *Paul*; In feare, but not in diſtreſſe. Hath God given to any of us, as yet freedome? yet feare hath taken hold. Every towne fortifies, every perſon flies, yet feare follows. We are here in ſafetie yet, (and oh let the day thereof never ſee an evening!) but are we ſecure? The faithleſneſſe of ſome, the flights of others, the doubts of all ſay no. Our feares are not ſetled, Wants indeed are yet not felt. But goe to ſome places, their harveſt is ſpoiled, there is want of victuals; Goe to ſome townes, and they are burnt, there is want of houſes; Goe to ſome people, and their Miniſters are fled, or impriſoned, and there is want of teaching; Come hither, and becauſe of the northerne troubles, here is, or at leaſt feared, want of fewell; Goe to any place and ſee the ſword drawne, and there is want of peace. In a word to paſſe on, both our miſeries yet uncured, and our feares yet unſetled, and our wants yet unſupplyed, evidence our happineſſe to be but in *fieri*, in the purſuit, and give us juſt occaſion to take up this peoples complaint, and make it ours; *The Harveſt is paſt, the Summer is ended, and we are not ſaved:* Light is ſowne for the righteous (ſaith *David*) *Pſal.* 97. and it muſt have a time to ripen; we have now our ſeed-time of comfort, our harveſt is not yet come, this is the winter of our hopes, our ſummer is not yet begun, no marvell then, that as yet we are not ſaved.

CHAP.

CHAP. III.

The point yet cleared { 1. *For the Truth* / 2. *For the Ground* / 3. *For the Exerciſe* } *of it.*

Sect. 1.

The truth of it.

FOr the truth of it, which is the firſt, It is already cleared, paſt denyall; I mentioned the Jews long purſuit of happineſſe, *Zech.* 7. 1. which yet was detained many yeeres; Here was no fruition. Let us yet by the mouth of two witneſſes ſtrengthen it, and thoſe two above exception. 1. Of God himſelfe, *Exod.* 6. 3. I appeared (ſaith he) to *Abraham*, to *Iſaac*, to *Iacob*, by God Almightie; But my name *Iehovah* did I not make knowne to them. The name *Iehovah* was knowne, as is to be read, and no difference is evident, But that he was knowne by the one, as by the other. But to *Abraham* and the other Fathers I ſhewed my ſelfe a promiſing God, in reſpect of future favours to be injoyed, and in the meane ſpace was, A God all-ſufficient to uphold them: But my name *Iehovah* I was not known to them, (ſo the Originall) both to expreſſe that God and his Name is all one. Alſo, chiefely to teach, that notwithſtanding theſe promiſes, yet in the performance of them, an accompliſhing God, they knew him not, All theſe died in hope not having obtained the promiſes, they only by the eye of faith, ſaw them a farre of. They came not to Canaan, nor the comforts thereof, called the promiſes, *verſ.* 13. nor to Chriſt, and the cleare ſight of him, called the promiſe, *v.* 39.

אל שדי
Menahem.
ושמי הוא
הוא שמו
Note that God is never called Iehovah, till things are brought to perfection, therefore all the while the world was creating, and in all the diſcourſes of *Iob* and his friends (but once, where ſpeech is of the creatures) *Iehovah* is never ſtiled.

A promiſing God they ſaw, they knew, and reſted on him; but a performing God they found him not. So, beſide Chriſtian Writers, even ſome of the * Jewiſh Doctors have taught, though another deride them for the ſame; but he knew not Chriſt in whom all the promiſes are yea and amen for evermore.

* *Iarchi. Abarbinell.*

2. Of the Prophet, or of the ſame God in the mouth of his Prophet, *Mich. 7. verſ.* the laſt, Where ſpeaking of, and confidently aſſuring the people, that upon them ſhould come all comfortable accompliſhments of whatſoever promiſes lay ſtored up in the decke, and treaſury of Gods unchangeable purpoſe, he ſaith: *Thou wilt performe thy truth to* Iacob, *Mercy to* Abraham, *which thou haſt ſworne to our fathers from the dayes of old.* That is, thou wilt give unto us all thy fore-promiſed favours: for in all theſe divine benefits, there are two things. The promiſe, and the performance; and theſe two may be ſaid, to be bottomed upon two ſeverall Attributes, Mercy, and Truth. God is mercifull, therefore he promiſeth: God is true, therefore he performeth. *Abraham* the firſt of the fathers, he had the promiſe; *Iacob*, (By him underſtand poſteritie) he had the performance. Thou wilt performe thy truth to *Iacob*, the accompliſhment to thy people; which was mercy to *Abraham*, in the dayes before; not truth to *Iacob*, *and* mercy to *Abraham*, as the Engliſh hath it, but without a copulative; truth to *Iacob*, mercy to *Abraham*. The efficacy of thy truth ſhall be given to thy people now, according to the efficacy of thy mercy, to wit, thy promiſe made to *Abraham* of old. See here a promiſe made, but the performance deferred: The Church in the perſon of the Prophet purſuing, claiming. Here are harveſts paſſed, ſummers ended, yeares to yeares added, and yet a promiſe

2.

miſe not performed. From *Abraham* to *Micahs* dayes paſſed ſeverall hundreds of yeares, yet we reade the Prophet ſpeaking in the future ſtill; Thou wilt give, thou wilt performe; which teacheth clearely, what for the preſent we preſſe: Purſuit, not fruition, to be often the Churches condition. This is the truth.

תתן

Sect. II.

The Ground of it either
- *In Gods*
  - *Soveraigntie.*
  - *Reſpect of his.*
- *from man, That he*
  - *may be fit.*
  - *might wait.*

* 1. *In God.*

FOr the Ground and reaſon of this point: Why a Church is long in purſuit, of what they eagerly deſire, and upon good warrant they exſpect.

1. We may reſolve it into Gods Soveraigntie over the world, and particularly man, who is limited in his working, and the diſpenſation of the acts of his providence, by no other rule, then that of his own pleaſure; Whatſoever he will, that doth he in heaven and in earth. And therefore even towards his own Church and people, works variouſly, lengthening, or ſhortning the laborious purſuit of their deſires, as he in his wiſdome ſees fit: giving a quicke, or ſlow returne to the prayers of his ſupplicants at divers times.

2. To one a preſſing want is ſupplyed, before he aske, ſo ready is our gracious God to doe good; The order of the Scriptures expreſſions. *Davids* experience, and Gods direct affirmations are undeniable evidences. The Scripture, *Iſa.* 59. 2. ſets helping before hearing, the worke

worke of the hand before that of the eare: Is the Lords hand ſhortned, that it cannot ſave? or is his eare heavy, that it cannot heare? Man firſt heares, and then helps, and that not certainly: But with God it is otherwiſe, ſo ready, ſo neere is our rocke of refuge to all that call, that the Prophet to expreſſe the ſame gives precedency in order, to that which in nature ſucceedeth. So *Albelda.* But that praying Prophet *David*, inferiour to none in the ſweet experiences of a prevailing prayer with a hearing God. Howſoever at other times delayed, till that he was even wearied therewith, yet *Pſal.* 32. 5. joynes the act of helpe to the very purpoſe of petitioning. I ſaid, I will confeſſe againſt my ſelfe my ſin; and upon this purpoſe thou tookeſt away, forgaveſt it; nay, I found the iniquitie of my ſin, the guilt, the puniſhment was already gone. Thou haſt forgiven. So the Originall. Adde Gods own aſſertion, or promiſe, how a people ennobled with the prerogative of being the ſeed of the bleſſed of the Lord ſhould be dealt with; It ſhall come to paſſe, before they pray, I will anſwer: Here is no long purſuit, this people ſtayes not long in the endeavour. But in the fruition, As the dayes of a tree are the dayes of my people, here is duration, that is a bleſſing; Nay, as the dayes of that tree, the Tree of Life in the Garden of Eden, are the dayes of my ſervants, here is fruitfulneſſe, that is the bleſſing of a bleſſing, and my Elect ſhall long enjoy, grow old by enjoying the work of their hands, the fruit of their lips, *Iſa.* 65. 22,23,24. Thus God ſometimes. נשאת העצ

To another, the prayer and the iſſue, the petition and the prævalency are contemporaries. This poore man prayes, and God grants; A praying heart, and a granting God are not farre aſunder. Even whileſt they 2.

ſpeake I will heare, in the place before cited. Delayes may diſcourage, where faith ſees not cleare, and the eye of faith is dimme in the hearts of many, chiefly in cloudy dayes, here faith is upheld by feeling, and when through weakneſſe we cannot be led by the heart, we are led by the hand. Whileſt I was ſpeaking, ſaith *Daniel*, *Chap.* 9. 20,21. and praying, &c. even whileſt I was ſpeaking (note this is remarkable, the doubling is emphaticall) in prayer; The man *Gabriel* came, &c. and *verſ.* 23. In the beginning of the ſupplications, the word went out, the decree to accompliſh this great delivery, for which thou ſtandſt before God in prayer. Here is no deferment, *Daniel* is not long in ſuſpence; Thus God other whiles.

3. To a third, though the requeſt goe before, yet the ſpeeding follows cloſe at the heeles, thus oft in the Goſpels, upon their ſupplications were the lame reſtored to their limmes, the blind to their ſight, the ſicke to their health. For though God be moved by no motive, but that of his own good pleaſure, (for it is not poſſible, that any externall thing ſhould incline the eternall God to be good) yet will I be ſought unto for all this, ſaith he, by you, oh houſe of Iſrael; Thus God moſt commonly. Why then are his feet ſo long in coming? even becauſe he pleaſeth: why are his people ſo long on their knees? his Church ſo long in the duſt? Why? He is a great *King*, and unto ſuch a one, who may, who dare ſay, What doſt thou? This is the firſt.

2. We may ſpeake after the manner of men, and ſay, God keeps his long in purſuit, long in expectation, becauſe he delights to heare them pray, when they as *Nebuchadnezzar* are at reſt in their houſes, flouriſhing in their palaces, when God makes their mountaine to ſtand ſtrong, when they promiſe to themſelves

ſelves ſecuritie, even durable ſecuritie, and eaſe, as ſometimes *Iob*; I ſhall die in my neſt, or according to the *Hebrew*, With my neſt, and multiply my dayes, as the ſand, as * that ſand. But the word in *Rab.* ſignifies the Phœnix, and he may allude to the ſtory of that Bird, I ſhall live to the age of a Phœnix, and then expire with my neſt, as that Bird doth: I ſay, when it is thus with the people of God, obſtinate ſtiff-neckedneſſe may dull their eares, and harden their hearts from Gods feare, *I ſpake to them in their proſperitie, and they would not heare*, Jer. 22. 21. But, change their ſtates, and let God turne his hand upon them, ſhew them hard things, then they will cry unto the Lord in their diſtreſſe, *Pſal.* 107. In their affliction they will ſeeke him diligently, early in the morning: Now this early ſeeking rejoyceth the Lord, his ſoule takes pleaſure therein; God loves to ſee his people in a praying poſture, and to heare them in a weeping tune. *Shew me, Oh my Dove, in the holes of the rocks, in the ſecret of the ſtaires thy countenance, and cauſe me to heare thy voyce:* the loving title argues no diſpleaſure, the retired place doth more then intimate prayer; *for thy voyce is ſweet, thy countenance pleaſant*, Cant. 2. 14. A ſincerely dejected face, and a feelingly praying voyce are melodious before God, his meat, and drinke, his muſicke; and therefore he deals with us, as we with Muſicians, deferre their reward, that they may play the more; our recovery delayed, that we may pray the more. A right hearted prayer, is a well tuned Inſtrument to God. Thou haſt heard the prayer of the poore. By what meanes is this priviledge granted? Thou wilt prepare their heart, put that in a right frame, and then thou wilt delightfully liſten; *Cauſe thine eares to heare*, *Pſal.* 10. 17. This is the ſecond.

* כחול Iob 29 18.

3. * *In man.*

3. Or thirdly, we may ſafely ſay, when we cannot deny our condition to be as a race, preſſing toward the priſe, that the cauſe is in man himſelfe: we doe runne, that we may obtaine; yet though we runne, we doe not obtaine, we ſtill are in a petitioning, not a poſſeſſing condition; ſalvation is ſtill farre from our dwellings, and that upon one, or both theſe cauſes following.

1. *The firſt Cauſe.*

1. Becauſe he is not fit; a pre-diſpoſedneſſe, a ſutable temper of heart is neceſſary to make him capable. Theſe externall generall mercies come not, but on a ſubject rightly prepared. A tractableneſſe of heart muſt be a forerunner to the receit of the benefit: If you will beleeve it, this is *Elias*: *Iohn Baptiſt* was *Elias*, whether they would beleeve it, or no; but to them he was not; his Miniſtery would not be effectuall, as in the power, and ſpirit of *Elias*, without this fore-going beliefe: *If thou beleeveſt*, (ſaith Chriſt) *thou ſhalt ſee the power of God*: The *Poſſe* of that working, which evidenceth Gods omnipotency, depends not on man, the *Eſſe* (as it ſeemes) doth: *He did not many workes there, becauſe of their unbeliefe*. Which being cleare, I could wiſh both to enedge our endeavours, and to remove out of the way, what yet with-holdeth, that the Lord whom we ſeeke ſuddenly might come to our Land, and Church: That we would all with ſome care obſerve, both what this fittedneſſe we ſo much preſſe is, that opens a way for the deſcent of all purſued bleſſings, as alſo what hinders our attainment of the ſame.

1. Firſt, what this fittedneſſe pre-required of a Lands Inhabitants

Inhabitants for the receiving of deſired mercies, is, we may learne from the ſtory of the Centurion, *Luke* 7. 1, *&c.* This Centurion purſued a mercy he wanted, both his friends, and himſelfe plead his cauſe before Chriſt, either of them bring the beſt arguments to move they can, and either of them ſuch, as are moſt ſutable for them to bring. Theſe arguments briefly noted will ſhew us, what qualifications are required to make a people capable of the fruition of their deſires, and theſe, as may be ſeene, are foure.

Firſt, a Publique ſpirit. Secondly, a Holy ſpirit. Thirdly, an Humble ſpirit. Fourthly, a Beleeving ſpirit. The two former his friends uſe, the two latter himſelfe urges: Had he himſelfe urged the former, being evidenced by acts externall, he might have beene taxable of boaſting pride: and the two latter being internall qualities of the minde, his friends could not know; but of each in a word.

Firſt, a Publike ſpirit: He loves our Nation, one that valued the publique above the private, as knowing his private to be included in the publique; forgetting private injuries, when the caſe of the publique comes to be debated. So did *Afrates* a very old Monk, he was injuriouſly expulſed by the Emperour *Valens*, and being eſpied by the ſaid *Valens*, as he departed, and asked, Whither goeſt thou? I goe (ſaid he) to pray for thy Empire. This offered wrong cannot ſilence my dutie, I deſire thy Empires peace; becauſe in it is the Churches quiet. And againe, not minding Perſonall paines in compariſon of the Churches good, I loved this Prince, *viz. Theodoſius*, ſaith *Ambroſe*, in his funerall Oration, becauſe when his ſoule was ready to depart from his body, he had more care of the Church, then of the dolours of his death. You have heard

1. *Criſp.* eſtate of Ch.

heard of the noble fact of *Phinehas* in his zeale for the prevention of the plague, and obtained to himſelfe a good reward; and of the open courage of *Azariah*, How precious in his eies were the holy things of God, who fearing not the diſpleaſure of the King, put his life into his hand; and with an *Eſther*-like reſolve, *If I periſh, I periſh*, reſiſted the raſhneſſe of that man, and for the ſame obtained this good report from the Pen of the Spirit: He it was that miniſtred in the Prieſts Office in the Houſe of God at *Ieruſalem*, 1 *Chron.* 6. 10. Many Prieſts are in that Genealogie, as well as he, all which executed that office as well as he: yet ſo eminent was he for this publique act, that God intitles it, and him for it, as if none had diſcharged their calling but he alone: See the place. On the contrary, it ſtands as a brand, and that of diſgrace too, that in that publique forwardneſſe that *Ezra* found in the *Iewes* at *Babylon*, the Iſſue, and poſteritie of *Adonikam* for their backwardneſſe ſhould be ſtiled the hindermoſt; And of the ſonnes of *Adonikam* the *laſt*, *Ezra* 8. 13. Publique ſpirits are pretious ſpirits, for as they become inſtrumentall helpes to the publique good, ſo they make themſelves capable of partaking of the felicitie of Gods choſen: The Centurions love of the Nation, got to him love from the Nation, and from the Saviour of the Nations, who thereupon did heale his ſervant.

2. Secondly, an Holy ſpirit, a religious diſpoſedneſſe, He hath built us a Synagogue; his care is commendable, he loves our welfare, & that reaches to the ſoule; Gods waies are beſt, to them he leades us, he drawes us, he drives us. The Synagogue was for inſtruction, petition, correction; here as in a Schoole, they were inſtructed in Gods Law; here was an Oratory, whither

ther at times they went up to pray; and here were offenders puniſhed, as ſeverall paſſages in the Goſpels ſhew: A Synagogue ſerved to better their knowledge, their devotion, their converſation; this was the Centurions care, this devout mans aime; Chriſts ſervants by him were helped in a religious being, and his ſervant by Chriſt was helped to a healthfull being. He built us a Synagogue. Thus far his friends ſpake.

Thirdly, an Humble ſpirit; Himſelfe goes on, *I am not worthy that thou ſhouldeſt come under my roofe.* This is humilitie in both the parts; looking upon himſelfe, his thoughts are meane and modeſt; on Chriſt, his apprehenſions are high and glorious; he thought his houſe not worthy of Chriſt, but ſo he made his ſoule a fit habitation for Chriſt: *I dwell in eternitie,* (ſaith God) *with him alſo, that is of an humble and contrite ſpirit.* This humilitie made him fit to receive, to receive even the ſaving graces of the Spirit, which, as water powred into a veſſell, reſts not, till come to the bottome, ſo ſettles moſt quietly in the hearts of the humble.

Fourthly, and laſtly, a Beleeving ſpirit: He that comes to God, muſt beleeve, that God is, and is a rewarder: O God, the great and powerfull, is oft the firſt entrance into the Saints prayers; *onely ſpeake the word* (ſaith this good man) *and my ſervant ſhall live.* And in this beliefe marke how he confines himſelfe, Thou canſt make my ſervant ſound; for all diſeaſes are thy ſervants, and thou canſt command them. I know that by my ſelfe, *I alſo have ſervants under me, I ſay to one, Go, he goeth, to another, Come, he cometh:* Thy power is not inferiour, ſpeake to the Feaver, Goe, it goeth; to Health, Come, it cometh; for I beleeve that thou art Chriſt the power of God. We ſpeake not of

the degree, we look for the truth; if it be as a graine of Muſtardſeed: The Jewiſh Doctors teach no leſſe, by the finnes, that Fiſhes muſt have; if cleane, they underſtand faith, and ſay they, If a Fiſh have but one finne, it is cleane: *Rambam.* Beleeve in the Lord, and thou ſhalt proſper.

2. Secondly, what the contrary is, that, that unfits, holds off mercies, hinders good things from us, makes a ſeparation betweene us and our God. *David* in one phraſe, *Pſal.* 10. 4. ſeemes to give a full cauſe thereof; *The wicked will not ſeeke after God.* It meanes three things that hinder good, according to a threefold ſignification of the word.

בגובה אפו
The height of his noſe.

Firſt, Selfe conceit, *The height of his countenance*, loftie eſteeme of himſelfe; God will give grace to the humble, but ſuch rich loftie ones he ſends emptie away.

Secondly, Eagerneſſe in, and after temporals, *Latitude of his deſire*, neither can the eye, or the heart minde two things at once: The love of the World, and the love of the Word, like two Ballances, cannot both aſcend into a mans affection at the ſame time; If one ariſe, the other ſettles; and ſo the contrary. The Phariſees laughed at Chriſts preaching, becauſe they were Covetous, ſaith the Evangeliſt.

Thirdly, Hatred of Gods people, *Greatneſſe of his anger*, thoſe that eat up Gods people, as they eat up bread, will not call upon God; look upon hearts thus wrong byaſſed, and conclude, that neither they, nor any for them ſhall ſee good.

2. *The ſecond Cauſe.*

2. That they may practiſe this needfull dutie of waiting; God will have his waite; He expects it, and his Word

Word oft preſſeth it: Neither is the good mans prayer alwaies ſuddenly granted; Nor the good Gods promiſe alwaies ſpeedily performed, but the one and the other withheld, to put us to waite, that ſo we may be bleſſed; Bleſſed are all thoſe that waite for him. In ſuch a purſuit then of a prayers ſucceſſe, and a promiſes accompliſhment, (though God ſhould hold his long in ſuſpence) take we heed of daſhing our ſelves upon falſe concluſions, or making wrong inferences from the ſame, which we may eaſily doe, thus; Have I a promiſe, or a precept to juſtifie the cauſe; a direction or an example to warrant my purſuite: *And yet is not the hurt of the daughter of my people healed?* Surely then, either God is not pleaſed with the courſes we take, or mindes not the Cauſe we maintaine, or hath not choſen the Agents we uſe. I ſay, in ſuch a caſe, be warned; thou canſt not infer any of theſe: For grant, that Harveſt is paſſed, and Summer neere ended, yet we not ſaved; notwithſtanding, thou neither canſt, nor mayeſt ſay:

God diſlikes the meanes we uſe, he is full of our prayers, and faſtings, our teares, and dayes of humiliation are an abomination to him, he requires not theſe things at our hands. For, the very wayes and meanes that God hath commanded and appointed his to walke in, to uſe, may ſometime not ſpeed: *Vrim* and *Thummim* were meanes of Gods owne inſtitution, by which he was to be inquired of, to which he had both by word, and practiſe ingaged himſelfe; Dreames were in thoſe dayes almoſt the ordinary wayes, by which God revealed himſelfe to his children the Prophets; yet King *Saul* in an exigency addreſſing himſelfe to the one, and expecting direction from the other, found ſucceſſe in neither: *Saul* inquired of the Lord, 1.

but he anſwered him not neither by Dreames, Vrim, or Prophets, 1 *Sam.* 28. 6.

2. God neglects the Cauſe; though the Ship of his habitation, wherein his children ſaile, be toſſed, and in danger, yet he ſleepeth: This worke, we uphold; he regards not, he ſees not, he cares not for. This may not be, for by this delay,

1. God corrects our dulneſſe in the proſecution, ſometimes even lively Chriſtians ſettle to a darke and dull condition, as if ſpiritually dead, *Lam.* 3. 6. then though they cry and pray, yet God ſhuts out their prayer, *v.* 8. until they return: even ſo perhaps it is now; our hearts are dampe, our prayers dull, our humiliations formall; they want ſpirit, they want life, and God with free mercy onely ſatisfies every living thing, *Pſal.* 145. 16. לכלחי

2. Or ſecondly, God by this delay diſcovers ſome falſe hearts, faithleſſe perſons, treacherous ſinners, whom he will not have to taſte of the good which he hath laid up in ſtore for them that feare him, for thoſe that truſt in him before the ſonnes of men, *Pſal.* 31. *Iſrael* muſt wander in the wilderneſſe, and be in purſuit, not fruition of the Land of *Canaan* fortie Harveſts, and fortie Summers, till all that murmuring generation were deſtroyed: The ſonnes of the handmaid muſt not be inheritors with the ſonnes of the free woman. My ſervants (ſaith God) ſhall eate, but you ſhall be hungry; Behold, my ſervants ſhall drinke, but you ſhall be thirſty; behold, my ſervants ſhall rejoyce, but you ſhall be aſhamed; behold my ſervants ſhall ſing, but you ſhall cry, &c. *Iſa.* 65. 13.

3. Or laſtly, he chaſtiſeth our ſelfe-dependance, God ſtayes to unbottome us, and to drive us from our own ſtrength, to make us ſit looſe from all things, but himſelfe: We are apt to looke to our religion, or to our ſtrength;

ſtrength; to our duties, or to our other doings; God hunts us from all. Wo, ſaith he, to thoſe that are at reſt, in great ſecurity; Why? is that a fault? No, but that are at reſt * in, or becauſe of *Sion*: *Sion* was the hil on which the Temple was built; the Temple the place, where the ſacrifices, and religious actions were performed; woe to ſuch, that promiſe reſt to themſelves for them, and that truſt in the mountaine of *Samaria*, in the ſtrength of the creature, wit of man, legges of horſe, Forts, Fortifications, multitude of Armies, defence of Towers, Caſtles, or the like; Why, who doth ſo? Who! all naturall men, theſe are their onely rocks, and refuges; either their externall power, or their externall piety muſt helpe, or they are loſt; theſe are called and are the chiefe of the Nations: But I hope Gods people looke higher: They doe, yet the adviſe is not unſeaſonable even in reſpect of them: There is an inclination, a hanckering even in ſanctified hearts after theſe tottering ſupports, *to which the houſe of Iſrael alſo come*, even they ſometime looke to their performance, and outward probabilities; thus making over-much haſt againſt the nature of faith, whereas the beſt, the onely way is ſilently to waite for that ſalvation, that time, manner, meanes of ſalvation, which the Lord will bring: *Lam.* 3.26.

Amos 6. * בציון ראשית גוים

3. Neither mayeſt thou ſay, God diſ-reſpects the perſons that act: Grant, that God hath ſuffered them to be foiled, yet beleeve him in what he ſayes, (and ſurely, he knows his own affections beſt) *They ſhall be as if I had not caſt them off*, Zech. 10. 6. in the ſame reſpect, and value as before, nay perhaps more; for thus:

1. Firſt, he prepares them to receive a mercy with ſweetneſſe; How triumphantly in the perſon of the Church did *Deborah* celebrate *Iſraels* deliverance

from *Iabins* hard preſſures! O my ſoule, thou haſt trodden downe ſtrength, *Iudg.* 5.21. So comfortable are gleames of peace, after ſtormes of warre, that we ſhall with *David*, all make an acclamation, *Bleſſe the Lord, O my ſoule, and all that is within me praiſe his holy Name.*

2. Secondly, thus he evidenceth his owne way of walking, his uſuall courſe: The viſion is yet for an appointed time; expect not the performance ſuddenly, for the time thereof is not yet: *Hab.* 2.3. Yet queſtion not the iſſue, for at the laſt it ſhall ſpeake, and not lie, though it linger, and (as we preach now) keep us long in purſuit, yet waite for it, for it will come; it will come, and will not faile.

3. Thirdly, He makes by this courſe our condition exemplar, that the next, or an after age (in caſe they ſhould be dealt with thus) might be refreſhed with this of ours, as their inſtance; for many things fall upon the Church and people of God for example: Chriſts ſufferings (beſides their maine) had this in them, to be a patterne for us to conſider of, leſt we ſhould be wearied, and faint in our mindes, *Heb.* 12.3. and *Pſal.* 110. the laſt; He, (*viz.* Chriſt) ſhall drinke of the brooke of miſery, and trouble, in the way, that he walked here: Therefore by that his example he ſhall lift up a head, ſupport many a ſinking ſpirit; and to this end he dranke thereof.

Sect. 3.

For the exerciſe of it.

3. FOr the exerciſe and practiſe, that is, to ſpeake to our direction in, and under this purſuit, Conſider two things.

What

What is this condition purſued, from the fruition whereof we are long to our griefe, and hurt kept. Generally, it is any comfortable ſtate, warranted by, and promiſed in the word of God. For it is our dutie, our wiſdome, our happineſſe, to labour after all the riches ſtored up in the bleſſed treaſury of the promiſes, held forth to us in that booke; But particularly, The having of Gods wayes in their puritie, rightly hath the higheſt place in our deſires, endeavours, and purſuit. To this labour we are excited, by Command, by Type, by Story. 1.

By Command, *Ioſh.* 22. 19. If the land of your poſſeſſions be uncleane; Canaan was the type of the Church; if the way of ſerving God among you be corrupt, be mixt; Then paſſe you over to the land of the inheritance of the Lord, where the Tabernacle abides, and ſettle your ſelves there, ſeeke to the cleare fountaine of living water; Come out my people from Babyloniſh mixtures, and doe what you may to dwell in the Lords land, there the rivers cleare as Cryſtall flow from the throne of God, and of the Lambe. 1.

By Type, *Levit.* 14. 34, &c. How jealous ought we to be of every the leaſt contagion, the appearance of defilement in Gods houſes! If there be but as the plague of Leproſie, conſult about it: If any additionals to Gods wayes prove ſuſpitious, proceed thus, 2. נגע

1. As they with this houſe, ſcrape it, and carry the filth away into an uncleane place: ſo did they with our worſhip and government in the dayes of *Edw.* the ſixt.

2. If it ſtill abide and ſpread, pull out thoſe ſtones, that ſeeme to be infectious: ſo they did in Queene *Elizabeth* her dayes, labouring a ſecond time in a farther degree of Reformation.

3. If it ſtill appeare uncured, Down with it, down with it to the foundation, ſticke and ſtone, top and bottome, roofe and ſides: and foraſmuch as this is our caſe now, our formalities, and Government in the whole Hierarchy, is become a fretting Gangrene, a ſpreading Leproſie, an inſupportable tyranny, up with it, up with it to the bottome, root and branch, hip and thigh, deſtroy theſe Amalekites, and let their place be no more found. I meane not the perſons, but the pride, and power, and offices of the whole rabble.

3. By Story, 2 *King.* 2. 19. The men of *Iericho* complained of the bitterneſſe of their waters, which made the earth of that good land barren. What then may we ſay? Our land is good, our lot is fallen into a pleaſant place: but oh the waters, the waters, the waters of the Sanctuary are or have been ſo bitter, that they have made our whole land in reſpect of the knowledge of the Lord, like a barren wilderneſſe! We have cried, and complained, and will not, ought not ceaſe, till you have ſeaſoned the fountaines, the heads, that ſo the ſprings may run cleare! This is the condition we doe and muſt purſue; In this we ſtrive, we labour, we reſt not, till our decayed palaces be repaired.

2. How are the ſpirits of theſe purſuers kept from ſinking? By what meanes ſhall we beare up againſt all evident improbabilities, and dangerous difficulties that ariſe? I ſpeake of ſuch diſcouraging doubts, as may trouble the inward peace of intelligent obſervers. And in this we will looke both wayes, both on the difficulties, that may make us queſtion, and on the helps that may make feaſible, the Iſſue.

* 1. *The*

* 1. *The Grounds and particular diſcouragements, that make the Lords agents even deſpaire almoſt of ſeeing good.*

Theſe doubts, or the ground of them, that make us conclude with the Church in Lamentations, not onely my ſtrength, but even my hope is periſhed from the Lord, it is not poſſible, that we ſhould ever ſee any good, I finde them (or at leaſt ſo many of them as now I ſhall ſpeake of) exemplified unto us in the words of *David*, *Pſal.* 85. 1, 2, 3. For my endeavour now, as my practiſe alwayes, is to hold out nothing to you for inſtruction; but what the bleſſed word of truth, a perfect rule hath held out to me in obſervation: Particularly you may behold this experienced man of God, skilfull in ſoul-ſecrets, and of admirable acquaintance with Gods purpoſes, faſtning his thoughts upon theſe foure things.

What prevalency in his time, or before, he had ob- 1.
ſerved, his land, and people had had with God; for hereupon his thoughts and hopes would reſpectively riſe, and fall. Now, ſaith he, I have good incouragements; for, Lord, thou haſt been mercifull to thy Land; to give deliverance to us according to our deſires is no new thing, we have had inſtances thereof. Now (Honourable, and beloved) that which was incouraging to *David*, is diſcouraging to many a humble ſpirit here. The not prevailing of Gods ſuppliants, many excellent ones for pietie and zeale, who all their dayes conteſting againſt the droſſe and rottenneſſe, which they obſerved to be either let in, or brought in, into the Lords houſe, did yet not live to ſee thoſe dayes of peace and puritie, which we hope, at

leaſt purſue to ſee. Our fathers, ſaith *David*, *Pſal.* 22. 4. truſted in thee, they truſted in thee, and were delivered; our fathers, ſay we, men of eminency and age in Chriſt Jeſus, prayed unto thee, they prayed unto thee and were not heard, in the thing they prayed unto thee for. In our younger times, and tender yeares, many of us have been acquainted with divers holy ones, whoſe continuall prayers, daily ſtrivings, and heartie deſires were to injoy God in the puritie of his wayes, libertie of his ordinances and the like, yet they are all fallen aſleepe, gone to their long homes, dyed in the mid way, before they arrived at the haven where they would have been. And are we better then they, that we ſhould thinke to gaine that, of which they failed? Let me I pray you ſpeake freely the thoughts of many a poore ſoule, who upon this very ground hath almoſt been plunged from doubting into deſpaire, Such and ſuch a one, a godly Miniſter, an old diſciple, a man aged in Chriſt did long ſince (as I now) deſire to ſee Chriſts day, but could not ſee it, but having given a good teſtimony of their faith in him dyed, not having obtained the promiſe, *Heb.* 11. 39. It is poſſible then, nay more then probable, that I ſhall alſo come ſhort of ever ſeeing this glory dwelling in our Land: This ſaying, theſe thoughts may be true, and though true, yet let no mans heart faile him. Oh ſayeſt thou; How if I ſhould dye, before I ſee peace upon Iſrael, comforts on England? Dye! what then? what then? Let not this thought deject any. But conſider;

1. If thou ſhouldſt, it is no prejudice to thy everlaſting being, thou ſhalt not have one ſeat lower in heaven for it, *Heb.* 11. 16. The old Patriarches ſought a countrey, but they came to their graves before they came to it,

yet

yet God was not aſhamed to be called their God, and even for them did he prepare a citie, a heaven, a place in Glory.

It is in the meane ſpace, helpfull to thy ſpirituall being. Theſe through the exerciſe of their faith, purſuing the fruition of a promiſe wrought righteouſneſſe, *verſ.* 33. and ſo in ſome ſort obtained the promiſe, the fruit of righteouſneſſe being holineſſe, *Rom.* 6. the recompence of the Command, being the Command, ſay the Jews themſelves. 2. שכר מצוה הוצמ

Their ſtocke of prayers is going ſtill; They that come of thee, *Iſa.* 58. 12. that is, thy prayers, and humiliations, ſhall build the deſolate places; true, in my own time, nay, thou ſhalt eſtabliſh the foundations of a generation and a generation, not thy own age onely, but the next and the next ſhall fare the better, God remembring his mercy to a thouſand generations of thoſe that love him: This is one. 3. דור ודור

A ſecond diſcouraging thought is, the weakneſſe, dulneſſe, and coldneſſe of Chriſtians now: Oh! men of parts they are prevalent. Could we call upon God, like *Samuel*, and *David*, or had we ſuch as *Noah*, *Daniel*, and *Iob*, to ſtand in the breach, there might be hope in England concerning this: But can the Lord liſten to the prayers of a ſinfull people, of men of ſmall growth, and age in the wayes of God? even this Pſalmiſt ſpeaks of it, as a thing unuſuall; Lord thou haſt brought back the captivitie of *Iacob*. By the way note for the underſtanding of this, and ſeverall other Scriptures, that the Church and people of God have ſeverall titles, according to their condition, every appellation denoting a ſeverall ſtate: In their Infancy, and weake eſtate, they are called *Iacob*: In mans age, and ſtrong growth *Iſrael*: *Ephraim* is a word that intimateth 2.

back-ſliding, yet with an eye to returning, and *Iſaac* (for once or twice the Church is called ſo) argueth temporall joy, and plentie, here *David* ſpeaks of the Church, as a *Iacob*, an infant, and reſpectively looks upon delivery, as an extraordinary thing: And what are we? our walkings, our duties, our prayers, our Sabbaths, our graces, hearts, thoughts, tongue, every thing ſay, we are yet but babes, and can the Lord be mercifull to ſuch? Had we lived in the dayes of ſuch, or had we the hearts of ſuch? what humilitie, what holineſſe ruled then? what mortification, heavenly mindedneſſe ſhines in them? but with us it is not ſo, and will the Lord bring backe the captivitie of ſuch poore ſoules! I deny not, this may diſcourage, but it ſhould not, for the burnt offering of the Turtle was a ſavour of reſt, as well as of the Oxe. Sinceritie, not degree, is that which pleaſeth God; This is that ſpiced wine, and juice of the Pomegranate whereof Chriſt drinks. If our abilities be ſmall, let us advance the freeneſſe of Gods love the more; for *Iacob* ſhall be glad, as well as *Iſrael* rejoyce, *Pſal.* 14. the laſt *verſe.*

Cant. 8. 2.

3. The common ſins of the time; I could never have looked for mercy, but that thou oh Lord haſt forgiven the ſinnes of thy people, *verſ.* 2. What peace can there be, whileſt the iniquities of our Land, the oppreſſions of the righteous therein remaine, whileſt Popery and prophaneneſſe, ſuperſtition and ignorance doe dwell among us: Sins certainly doe hinder good things from us, and our iniquities do divide betweene us and our God. But a praying people muſt ſtand in the gap, and God will be more ready to heare the cryes of a praying people, then to revenge the tranſgreſſions of a ſinning enemy. If the ſtrength of ſinne ſhould

ſhould be above the power of prayer, or if God ſhould not withdraw diſpleaſure from a ſinfull people, never Land ſhould taſte of mercy, the portion of all would be Lamentations, mourning, and woe.

The Guilt of the ſins of former ages; We might (ſaith a tender heart) poſſibly prevaile, were not our Land under the Guilt of ſome crying abominations. But how if the Lord remember againſt us former iniquities, to take vengeance on theſe times for the iniquitie of our forefathers; I have reaſon to hope well (ſaith *David*) for thou haſt gathered up thy anger, that fury, the drops whereof were ſhed abroad upon this Land, thou haſt removed, and as one appeaſed art ſetled from thy diſpleaſure, which the ſinnes of paſſed times provoked thee to, *verſ.* 3. But can we hope ſo? oh, the *Marian* Blood, the Prelaticall rage, the countenancing of Popery, the introducing of Superſtition, the wrongs offered to Gods children in all places, the moleſtation offered by us to the *Scottiſh Nation, to ſtop them in their purſuit of puritie, and ſuch like! have theſe been humbled for, repented? I dare not deny, this Honorable Houſe hath done worthily, to call upon this whole Land, to lay to heart in theſe publike dayes, particularly the ſins of Idolatry and Blood. And therefore I hope, our poore Land hath hope. But when on the other ſide, I behold the Lords reſolution, Though I cleanſe you, yet from Blood I will never cleanſe you; That Land, every Land ſhall be waſte, turned into deſolation for the injuries done againſt the Lords Iſrael; I cannot but feare. Let me utter the ſecrets of my ſoule; God hath ſhewed many tokens for good, (which I ſhall anon mention) many men graciouſly inſtructed by the ſpirit of God, and of bleſſed experience in the thoughts of the Lord,

4.

* Yet this Nation engage themſelves to God againſt all hoſtilitie with England, in a ſolemne publique prayer, which alſo they make one of the reaſons for ſending aſſiſtance to our preſent neceſſities; This prayer ſee added at the end of this Sermon.

have from this place given comfortable aſſurances of good things to come, to whom I have fully aſſented, with this promiſe, that our Land lye not under the guilt of ſome old iniquitie; for I know, and have good warrant for it, that an approaching vengeance may be poſted over, from age to age, from one generation to another, by the humble cryes of the praying inhabitants. Now oh that we could be aſſured, that the Lord had nothing of an old ſcore againſt us! But how ſhould we know this? that which I have obſerved, let me make knowne; me thinks the Prophet *Iſaiah, Chap.65.* 16. ſpeaking of the comming in of the Gentiles, and eſtabliſhment of the Goſpel, aſſures the Nations of the ſame, and that their former conditions whatſoever, ſhould be no impediment, their ſtanding out againſt God, oppoſition of his choſen ſhould not hinder their ingraffing, and this worke they ſhould ſenſibly apprehend by two evidences, which I now apply to our ſelves, that we alſo, even we may know, whether our Lands former iniquities be hid from Gods eyes or no.

1. When a people are wholly given to advance God the Creator, and diſeſteeme the creature; when we comfort our ſelves in the Lord our God, when we keepe up our ſpirits, from the view of God, and his attributes, his promiſes, and his faithfulneſſe in them; when we obſerve the people generally ſaying, Salvation is of the Lord; when the name, power, and providence of God growes into requeſt, and the ſtrongeſt probabilities are looked upon, as nothing out of him, then lift we up our hearts, and looke, God is bringing neere his mercy which ſhall not linger, neither ſhall his ſalvation ſtay long, but he will put it in Sion, for Iſrael his glory. What? yea even now. When he that bleſſeth himſelfe, promiſeth a bleſſing to himſelfe, growes

growes confident of a good iſſue; when he (I ſay) ſhall bleſſe himſelfe in the God of truth, grounds his confidence upon God alone, and his truth, then ſtand ſtill and ſee the ſalvation of God.

When the ſpirits of men hanker after the puritie of Gods wayes, grow weary of that aiery nouriſhment, wherewith they have been fed; when they loath ſuperſtition and formalitie, toying, and trifling in Gods Service; when he that ſweareth, (by ſwearing underſtand all the parts of Gods worſhip) comes before God in any of his ordinances, ſhall ſweare by the God of truth, ſhall deſire, that that ſervice may be performed according to the truth, and puritie of God, then, it may be, the Lords hand is neere to be revealed to a Land for Good. Let ſuch as are wiſe, underſtand theſe things; Let them that are prudent, know them; Let ſuch as have experience, and skill to ſtudy men, in their relation to God, Let all that are judicious to know times, and the conditions of them, view our land, and what the people are, view our land, and what our dependance is, view our land, and whither our affections incline: for when he that bleſſeth himſelfe, ſhall bleſſe himſelfe in the God of truth, and when he that ſweareth, and ſerveth God, deſires to do ſo, in the God of truth, then all former troubles, and the cauſers of them, ſins, ſhall be forgotten, they ſhall be hid from Gods eyes. Hitherto the doubts. 2.

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conſent teſtifie againſt us alſo, yet there is a fountaine notwithſtanding all this, Gods children yet may obtaine excellent things of God, for his names ſake; And if we minde the Scripture, we ſhall finde God arguing from three of his own attributes, and thence inferring concluſions of comforts; His Glory, his Truth, his Mercy: Theſe the Scripture oft makes uſe of, and propounds as precious Cordials: as for exãmple, *Pſal.* 85. 9. 10. The promiſe aſſerted is, Surely his ſalvation is nigh to thoſe that feare him: beleeve this, firſt Gods glory is ingaged in it: That Glory may dwell in our Land: and not that only; By this meanes mercy, and truth in the promiſe and performance are met together. So *Iſa.* 42 21. The Lord is well pleaſed for his righteous mercies ſake; He will magnifie the law, that is, his truth in his word, and ſo make himſelfe honourable in the eyes of all men. But in *Exod.* 6. 2. he reiterates his argument, but ſtill upon one ground, *viz.* the evidencing of theſe three.

Albelda.
תקות
הבכור
תקות ההב
שחה תקו
תהח סר

1. He incourageth *Moſes* to goe about that great meſſage, of fetching Iſrael from Egypt. And thus he argues.

1. Thou ſhalt be an inſtrument of good for me, it will belong to me to protect thee; I am Iehovah: there is my glory more clearely in this act evidenced then ever heretofore to *Abraham*, or the other Patriarches.

2. And I eſtabliſhed my Covenant with them, to give them the land of their ſojournings, I muſt make it good, I cannot faile of my word, this is my truth, *verſ.* 4.

3. And I alſo have heard their cry, their oppreſſions, their ſighes, and this is my mercy. My bowels yerne towards them.

2. Hee bids *Moſes* evidence theſe to the people, and

and by them encline their ſpirits.

1. Say, I am Jehovah, I will bring you from your burdens, & deliver you from that bondage; this is mercy.

2. I will take you to me for a people, and I will be your God, ſo ſhall you know, that I am Jehovah; this is Glory.

3. And I will alſo bring you into a land, which I ſware to your fathers to give you, &c. this is truth.

Let theſe be remembred, theſe are (I aſſure you) ſtrong ſupporters, ſuch ejaculations become Chriſtians, Oh Lord, our ſins teſtifie to our face our unworthineſſe of good, but we expect them for thy glory, truth, and mercy ſake. If thy Glory may dwell in our conſciences, if thy truth may be cleare to our apprehenſions, if thy mercy may be ſeene of our people, then glad thou our hearts, &c. Though nothing in us, yet theſe in God will uphold, though our redemption be not nigh, even all the while, that we have occaſion to ſigh out theſe words: *The Harveſt is paſt, the Summer is ended, and we are not ſaved.*

CHAP. IIII.

Shewing the firſt uſe of the point, which is of Conteſtation.

IF theſe things be ſo, that Gods people are oft long in the purſuit, and held off from the fruition of their ſoules deſires, that many Harveſts doe paſſe, and many Summers are ended, and yet they not ſaved: Then hereupon we have juſt ground of Conteſtation,

1. *This firſt uſe of Conteſtation againſt* { *The wicked enemy.* / *Our ſadded ſelves.*

Firſt we Conteſt, and with ſome ſharpneſſe expoſtulate the cauſe, againſt all thoſe that any whit imbitter this condition to Gods people, both the enemy and his malice, our ſelfe, and our ſadneſſe.

Sect. I.

Againſt the Enemy.

THe envious, and evill man, who juſtly incurres, and therefore muſt have a deſerved blame, for two wicked acts. 1. For removing our ſalvation from us to ſuch a diſtance. 2. For dulling, and retarding us in the purſuit: of both theſe.

* *The firſt act of wickedneſſe: ſetting our ſalvation from us at a great diſtance.*

To be long in going (if the motion be quick) argues the journey to be long; We have been purſuing, what yet we have not gained, the age of the oldeſt man, ſince firſt we ſet foot forward, is beyond any memory, but this laſt ſtage hath been paſſing, Harveſts, and Summers, and yet not finiſhed: It muſt needs be (ſaith Chriſt) that offences muſt come, but woe be to that man, by whom they come: It commonly is the lot of Gods people, to be long in purſuit, but woe be to that man that makes him ſo; ſets ſuch a diſtance betweene them and their peace: But who, and where is he that hath done this thing? We may not name the perſon, but onely ſhew you, wherein our ſalvation is become ſo remote, and you will eaſily ſay, the man that hath done this thing, is this wicked

Haman:

Haman. In three particulars, have the enemies of truth removed our happineſſe from our fruition, to a very great diſtance.

1. *In the corruption of Gods wayes.*
2. *In the deſtruction of Gods Agents.*
3. *In the diſturbance of our Kingdome.*

1. *In the corruption of Gods waies.*

Theſe enemies of God and truth endevoured the hurt of us in our moſt precious things, and as if they had intended to thruſt us under the diſpleaſure of the Almightie, they mingled that which ſhould be our appointed food, with gall, and venome; they became children, that were corrupters, *Iſa.* 1.4. They had baniſhed puritie, and in its roome introduced foolerie; cheating us of our bread, they gave us a ſtone; taking from us the weightie things of the law, they left us the ſhell: They had driven the exerciſe of the gift of Prayer quite from our Church, and Preaching was in a faire way to bee thruſt after it; and in roome of both gave us nothing, or that indeed which was worſe then nothing. A horrible ſinne equalized by God himſelfe to murder: He that ſhall kill that in his Tent, which ſhould be ſlain at the doore of the Tabernacle, hath ſhed blood, blood ſhall be imputed to him: *Levit.* 17.4. God is the ſame, the worſhip is more precious, and of it is God more jealous; the corrupters ſinne cannot be leſſe: But of this removed mercy by this corruption of Gods worſhip note two things: Firſt, the nature of the ſinne. Secondly, the meanes of its introduction.

Firſt, the nature of this ſinne, ſo forced upon us of late, is lively repreſented to us in the acts of *Elies*

ſonnes, 1 *Sam.* 2. whoſe wickedneſſe points out this parallel in theſe particulars.

1. It is of a growing nature, it will ſpread, if not withſtood; They were to have ſuch a piece, by Gods appointment; but they would ſtrike their fleſh-hooke in at adventure, and after that they would chooſe their piece; thus became the ſinne of the young men great: And theirs then is not ſmall, who firſt in circumſtances, then in ſubſtances; firſt in formes, then in doctrine had opened a wide gappe for Religion to be gone.

2. They (whatſoever was the pretence) minded themſelves, not God, they would be ſerved before him; even before they burnt the fat, the Prieſts boy came. And in truth, I thinke it no very difficult thing to raiſe beliefe in all, that howſoever reverence in Gods ſervice was the pretence; yet the ſettling of themſelves, the eſtabliſhing of their greatneſſe, Ambition, Pride, Tyrannie was the maine.

3. By theſe their doings, they brought the Ordinances of God into contempt, *verſ.* 17. men abhorred the offering of the Lord. And what eſteeme others brought to the offerings of God, will be ſeene, if appeale be made to the conſciences of ſuch, as choſe rather to flye, to die, then to be partakers with them in their follies.

4. And for themſelves, they grew prodigiouſly prophane, either in actuall naughtineſſe, as *verſ.* 22. If that be ſo to be taken; or elſe very Atheiſts, regardleſſe of their places, and duties, cauſing the women to lye all night at the doore of the Temple, before they could have their ſacrifices offered. And for our ſonnes of *Eli*, as of their pious, and blameleſſe behaviours, there is no large reports; ſo of their careleſneſſe in their

Rabb. omnes.

their Offices, their Pulpits, and Churches are ſufficient teſtimonies. This is the nature of the ſinne.

2. But for the meanes of its introduction, and how they went about to eſtabliſh theſe vanities, that is the thing; whether they traced the politique rules of any wily, and wicked Jeſuit, I cannot ſay, nor gainesay; this I can: That if they ſet *Ieroboam* before them, as a marke to walke by, I never obſerved a more exact imitation. I deſire, as others have done, ſomething to diſcover the ſubtiltie, that we might the more abhorre the ſinne; ſuppoſe then, that one were in a ſecret kinde of way to bring in Romiſh Idolatry into this Land, ſurely ſetting *Ieroboam* and his courſes before his eyes, he could walke but thus. 1 Kin. 12. 31.

Firſt, *Ieroboam* deſired not to turn all the Temples, and Synagogues in his dominions into high places for his Idols: No, he would onely have one place; he built a houſe of high places, one ſatisfied him: Neither did his followers ſo much as deſire, that the Idoll Maſſe, or Romiſh ſervice ſhould have free paſſage in all places at firſt; or that this Gangrene ſhould overſpread the face of the Land in one yeere: He is content, if one, one alone be this *Harveſt*, or this *Summer* ſet apart for ſuch an uſe. בית במות

Secondly, *Ieroboam* admitted of the ends, the baſeſt of the people to be made Prieſts; none ſo meane, but good enough to be a ſacrificer to his Idol. And what kinde of Prieſts have of late beene admitted moſt uſually, our Land to its woe doth feele. A Generation of prophets are they, whom their Maſters thought fitteſt to ſerve their owne ends, in their Preachings, Printings, and Practiſes; aiming at nothing, but that theſe great Arch-prieſts might beare rule by their meanes. Theſe are the men that have made theſe deſolations

ſolations in our Kingdome: Borne for no other ends, but to flatter greatneſſe, and to feed themſelves: Their number, their qualities, their carriages: Their ſpiteſull words, malignant plots, and venomous behaviours; the Committee for ſcandalous Miniſters, the places of their confinement about the Citie, and the other Army can beſt teſtifie: Nay, (if report lye not) ſome of the modeſter, and wiſer Officers on the contrary ſide, have expreſſed a deteſtation of the baſe Clergie, that hang upon them, and not without cauſe; They equalizing, if not exceeding the worſt of the common ſouldiers in rudeneſſe, incivility, rage, and irreligion.

Thirdly, *Ieroboam* would not, no, he would not meddle with the ſubſtance of Religion, not he; onely, ſome circumſtances, he thought not ſo decent, as he himſelfe could order them; the time of their ſolemne Feaſts fell not out at a convenient ſeaſon, or elſe they had not feſtivals enough, by divine inſtitution; he muſt have one Holy day more, one feſtivall more, a ſolemne Feaſt in the eight moneth, he thought might much advance devotion; but it was in a moneth, which he had feigned * out of his owne heart, * and that ſuperfluouſly beyond either warrant, or need *: Ours have dealt even ſo; they are Proteſtants, they, you muſt not ſuſpect them; Popery they deteſt, as much as any reformers in the Land: But onely they would have ſome more reverence in the outward worſhip of God: The reformed Religion in its ſolemnities was too naked, too plaine: The Communion Table ſtood like a kitchin dreſſer-bord, it muſt be advanced to the upper end, that none might ſit above God Almighty. It muſt be railed in; it muſt have ſome reſpect ſhewed to it: Holy daies, the Saints Feſtivals muſt be kept with ſome

* ברא
* ק מלבו
כתב מלבר

ſome ſtrictneſſe; and in liew of them, you ſhall have liberty on the Lords dayes to play, game, and revell; and to do what you pleaſe: this ſuperfluous devotion opened a wide in-let to Popery, and by prevailing in this, they gained many points in the Compaſſe of their intentions.

Fourthly, *Ieroboam* would put no more upon others, nor exact more from others, then he would doe himſelfe: He offered, ſaith the Text: And the moſt forward in ſubmitting to, and acting of, theſe forementioned deviſes, were thoſe reverend Sages of our Land, who by their proſtituted gravities to theſe impoſed vanities endeavoured to get reſpect.

Fifthly, *Ieroboam* above all places, had a watchfull eye to thoſe Congregations, that were the eyes of the Kingdome; carefully heeding that no Prieſts, but thoſe of his own conſecrating ſhould be ſettled there; he placed in *Bethel*, the Prieſts of the high places, which he had made; that Town above all muſt be provided for by them, to prove an imitation of this miſchievous patterne with us; the evidence is ready; into ſome ſmall livings in Countrey villages, perhaps a man of paines and piety might be admitted: But what kinde of men were ordinarily ſeated in our Cathedrals? in a great part of late become the neſt of idle drones, and the rooſting place of ſuperſtitious formaliſts: yea, ſome of them made the ſhelter of ſuch inſufficients, that had not great friends, and a full purſe become preventives, they might have beene ranked, without wrong to them, in the forme with the loweſt of the people. But how was this honorable and famous Citie of *London* furniſhed? even juſt as *Ieroboam* furniſhed *Bethel*, with the worſt, the idleſt, the moſt ſuperſtitious of all the reſt. If the particulars, that here

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ſince this renowned Parliament have either for their Popiſhneſſe, and vitiouſneſſe been expelled, and cenſured; or that out of ſelfe guiltineſſe, for feare have fled, or reſigned; together with ſome others, that as yet lye hid unmedled with, or but now in agitation, were recorded; the number would be conſiderable; this I heard reckoned, that in one ſtreet, not one Miniſter in ſeven or eight Churches immediately adjoyning, was able to ſtand Parliament proofe. A piece of helliſh policy, thus to darken the Eye: for if the eye be darke, how great is that darkneſſe? the body can have no light.

Sixthly, and laſtly, to make all paſſe the more ſmoothly, The people, they muſt be Courted, they muſt be pleaſed, they muſt have ſome favour ſhewne, to winne them to ſwallow downe inſenſibly this accurſed deviſe: *Ieroboam* made a feaſt to the people, that ſo he might ingratiate himſelfe with them: And our good people muſt not be reſtrained; Libertie for recreations muſt be granted; A booke of Sports publiſhed, to make them conceive themſelves happy, as living under ſuch carefull Paſtors: for if they tooke care for their playes, and ſports, ſurely, they would much more take care for their liberties and perſons: and moſt of all for their ſoules, and conſciences. Thus have we ſeene *Iſraels Ieroboam*, and *Englands* Prelates ſo alike in their aimes, and waies, their deſignes, and courſes, that I can ſee no wrong done them, if, as the Scripture to this day of him, ſo even to the laſt day of them, it may, whenſoever they are mentioned, be ſaid, and adjoyned as a juſtly deſerved, and therefore an undivided title: *The Prelates, that made England to ſinne.*

In

In the deſtruction of Gods Agents.

The firſt particular, wherein our malicious enemies have ſet our ſalvation from us at a great diſtance, being paſt; The ſecond follows; They made our ſalvation remote alſo, in the deſtruction of Gods agents, the righteous of the people, who are the bleſſings of the land; The righteous man is the *prop of the world*, יסוד עולם ſaith *Salomon*, *Prov.* 10.25. Salvation, ſaith *Iſai. Chap.* 26. 1,2. will God appoint for wals, and bulwarks: How may this be? why, open the gates, that the righteous nation, that keepeth the truth, may enter in: yet theſe pretious ones, of whom the world is not worthy, by theſe ſonnes of Belial, were held not worthy of the world, or any part therein, earth, and aire, and ſuch common comforts the intereſts of all living was denied them: Their practiſe, and malice this way is too apparent, it need not ſtay us, and their damnation ſleepes not, it will not ſtay long. God, and his juſt judgements ſhall hunt theſe evill men to deſtruction; A conſumption decreed againſt them ſhall overflow with righteouſneſſe juſtly proportionable to every eye, againſt ſuch will God awake to the judgement, that he hath commanded, and bring upon them, that which he hath written. Nay, let me ſpeake an admirable thing, to theſe terrible ones, and that no more then what the mouth of the Lord hath ſpoken, that when their inſatiable ambition hath put them upon all furious wayes, ſo that they ſhall by ſtrength, and force ſtrive to prevent their fall: yet this their doome abides them, they ſhall never have the honour to die a ſouldiers death; They ſhall die with the mightie, that fall, and goe downe to hell or the grave, by weapons of warre with their ſwords under their heads,

they ſhall not die fighting valiantly in battell; but how then? I deſire the words may be minded both in their death, and cauſe. For their death, it ſhall be ignominious and baſe, Their iniquitie ſhall be upon their bones, for ſome capitall crime they ſhall die by the hand of the executioner, and for the cauſe, this is all, becauſe they have been the terrour of the mightie in the land of the living, *Ezek.* 32. 26, 27. What are theſe things ſo? &c.

3. *In the diſturbance of the Kingdome.*

They have thirdly, and laſtly, removed our ſalvation from us in the diſturbance of the Kingdome; By reaſon of our preſent troubles, we are farre from peace, ſome have loſt their lives, ſome their liberties, ſome of us our eſtates, all of us our ſecuritie, many a childe hath loſt a father that ſhould have bred him, his happineſſe is farre diſtant, many a man his limbes, his health is as farre: In one countrey the fruits of the earth are ſpoiled, in another townes conſumed, death and deſolation hath all. Two wayes onely are left in which we purſue our defired ends, compoſition, and conqueſt, the one is ſhut againſt us by the feares of an open enemy, the other by the falſeneſſe of an hidden friend, and why ſhould I not ſtill complaine? ſo that if any ſay, Why cry you out of violence and wrong? we reply, Is there not a cauſe? you have ſtolne away our King, how is it then that you ſay, What aileth thee?

* 2. *The ſecond act of wickedneſſe, retarding our purſuit.*

2. Secondly, We conteſt againſt the foreſaid enemy and evill man for dulling and damping, clogging and retarding us in the purſuit of this too far diſtant ſalvation;

tion; and this he doth by a threefold engine.

1. By corrupting the judgements of ſome; all is not gold that gliſters, nor all right, that appeare on the right ſide. And ſuch as deale wickedly with the Covenant, may eaſily be corrupted with flatteries, for the people onely that know the Lord ſhal be valiant, faithfull, and doe exploits, *Dan.* 11. 32. The unſound are quickly ſeduced, and men of weake underſtandings much puzled with the ſpecious name of a King, and ſtrange miſapplication of ſome Scriptures, as if they had been particularly written for England.

2. By diſheartning the reſolves of others, ſtrengthning their owne parties, by all the wayes they poſſibly can finde out, both falſe, and feigned; one while a ſerious Proteſtation ſhall put a faire face upon the deſign, another while a weekly *Mercurius* ſhall magnifie with his pen, ſome ſmall exploit of the Pike, or none; nay that which is worſt of all, Gods moſt reverend name is called to atteſt to mans device, dayes of praiſe are celebrated, and ſolemne meetings appointed, and kept for mercies never received, for victories never gained, for diſcovery, and prevention of treaſons plotted, and prevented in one and the ſame imagination, a vice the Church of old laid to heart, Oh ſaith ſhe, this cuts me, they make a noiſe, (marke her phraſe) make a noiſe, (ſhe gives it no better a title,) in the houſe of God, as in the day of a ſolemne Aſſembly, *Lam.* 2. 7.

By hindering the practiſes of all, by ſeverall corrupt courſes, not voting right, or betraying the truſt committed to them by diſcovering intentions, ſlugging deſignes, by ſecret complyances, ſtarting impediments; twentie, and twiſe twentie, are the ſinfull devices of the men of this generation to croſſe, and confound the working zeale of publique ſpirits. 3.

Sect. 2.

Againſt our ſadded ſelves.

IN the next place we conteſt againſt our ſelves and ſadneſſe; Oh! ſay we, we looked for peace, but behold trouble, for comforts, but behold calamitie, our ſtrength and hopes are even periſhed from the Lord: thus are our hearts caſt down, within us. But why art thou caſt down, oh dejected heart? and why is thy ſoul troubled within thee? for marke,

1. Thou canſt not, for all thy great troubles, I ſay, thou canſt not ſay, as they in the cauſe of Iſrael, God hath continued in his diſpleaſure theſe 70 yeeres, *Zech.* 1. 12. nay, nor 70 moneths, nay, nor 70 weekes, few, though very evill, have the dayes of our diſtreſſes been, neither have we attained to the age, and duration of our fathers troubles.

2. God hath laid down a principle, on which his people may ſtay themſelves, and reſt. That he will not ſtrive for ever, neither will he be wroth continually, לנצח *Iſa.* 57. 16. He will not be wroth to victory, the word imports ſo, God will not be angry to ſuch a high degree, as that his wrath ſhall get the upper hand: for two things alwayes ſtand up againſt his diſpleaſure, neither ſhall it ſubdue them; to wit, his attribute of mercy, and his childrens prayer: of the former ſpeaks the Apoſtle, *Iam.* 2. 13. Mercy rejoyceth againſt judgment; of the latter ſpeaks *Hoſea*, *Chap.* 11. *ult.* *Iudah* yet rules with God, that is, by the power of prayer.

3. 3. He hath aſcertained us, that the troubles, and trials, which he ſends, or ſuffers, ſhall be according to our abilities and graces: for God is a God of judgement, inferiour creatures, the Husbandman proportions

tions his tooles and inſtruments to his worke, for his God inſtructs him * to that diſcretion, in that Art ſo to doe: how much more the God of diſcretion himſelfe ſhall apply fit Inſtruments of inſtruction, both in kinde, and degree, to his childrens ſtrength, and qualities? The truth whereof we have notably exemplified to us in the ſtory of the three Patriarches, *Abraham, Iſaac*, and *Iacob*, thus: *Egypt* was a place of great ſervice, ſore bondage, and hard meaſure for all of the Lords people, that went thither; now obſerve: There was a famine in *Abrahams* dayes, there was a famine in *Iſaacs* dayes, and there was a famine in *Iacobs* dayes; to ſupport theſe his ſervants under this pinching calamitie, God provides for them all, and gives direction to them all, but the one point-blanke contrary to the other. To *Abraham* under famine, he gives leave to take his owne courſe, ſo *Abraham* went downe into *Egypt*, to ſojourne there, *Gen.* 12. 10. To *Iſaac* God appeares with an expreſſe prohibition, Though famine be upon thee, goe not downe into *Egypt*, but abide in this land, *Gen.* 26. 2. To *Iacob* in the ſame condition God appeares in like manner with an expreſſe command, Feare not to goe down to *Egypt*, *Gen.*46.3. The reaſon of this diverſitie is to be drawne from their perſons, thus: *Abraham* is the Type, and inſtance of a ſpiritualized ſoule, carried up in his apprehenſions, and by the evidencing act of faith enjoying a very ſenſible, and full communion with God. Now all the Creatures, and the many varieties here, are far below ſuch a one; he like the upper Region of the Aire, enjoying a comfortable calmeneſſe of conſcience, an inward bleſſed peace in his neerneſſe to, and contemplation of his God, not ſtirred at all, though the lower Regions be ſometimes quiet, ſometimes cloudy; now

Iſa. 28. 27. * לֹמ שפט

ſhaken with tempeſts, ſtormes, and thunder; then againe refreſhed with the bright, and warme gleames of a ſhining Sunne, &c. This is *Abraham*, the heavenly union he enjoyed with God in ſoule, made him look upon the whole world, and the changes therein, as toies: God therfore takes no notice, whither *Abraham* goes, he hath a ſpirit, tranſcendent to all, even Egyptian trials; let him either goe thither, or ſtay here, all conditions are alike to him, becauſe his ſoule is ſtayed on thee. Againe, *Iſaac* is a Type, and a pattern of a true, yet an ordinary Saint, his converſe was much with the things of the world, and buſineſſes of his temporall calling; in which by the fiduciary act of faith, he dependingly beheld God in his promiſes, and wiſely obſerved ſeverall acts of providence in his outward affaires: On him came a famine too, then in a viſion ſpeakes God to this effect. *Iſaac*, that all ſorts of profeſſors in Ages to come, may have their conditions exemplified in this perfect rule of righteouſneſſe, the Scripture, I have not, as to thy father, beſtowed ſuch a beatificall viſion of eternall bliſſe on thee, as whereby thou mayeſt trample the whole creature under thy feete: Goe not therefore, for thy reliefe downe to *Egypt*, of all places take heed of that; *Egypt* is a place of ſore troubles, thou haſt not graces able to encounter with thoſe ſad oppoſitions, that that Land will ſend againſt thee; and therefore becauſe thou haſt not ſtrength of heart, for Egyptian trials, abide in this Land, here are trials ſutable to thy ſtrength, and here will I provide for thee. Laſtly, *Iacob* is a Type and patterne of a patient, ſtrong, and ſuffering Saint, armed with abilities to undergo, whatſoever Gods trying wiſdome, mans oppoſing malice, or Satans inviſible depths could forge againſt, or inflict

flict upon him. *Iacob*, ſaith God, Goe thou downe to *Egypt*, for though the *Egyptians* ſhall there ſhew thee hard things, yet I have given thee ſhoulders of braſſe, and ſides of Iron, armed thy ſpirit with courage, reſolution, and undauntednesſe; I have ſet thee up as a token for good, to ſuch as ſhall come after, when they ſhall ſee, how I upheld thee with a ſtrong hand under troubles, and freed thee with a high hand from trouble; and how thou glorifiedſt me in the very fire, and by ſuffering, and dying didſt conquer and kill thy very oppreſſors. Behold the wiſdome and goodneſſe of God.

4. God ſpeakes expreſly againſt ſuch diſtempers, and thereupon the children of God have conteſted againſt ſuch heavy dejectednesſe in themſelves; My ſoule, why art thou caſt downe, and why art thou diſquieted within me? for the Word of God is as effectuall, as an act of man, when he ſpeakes with a ſtrong hand, *Iſa.* 8. 11. a phraſe improper, the hand is the Inſtrument of action, not ſpeech; yet the efficacie of Gods ſpeech is thereby ſhewne forth. He ſpeakes ſtrongly to his Saints, Feare not; and to their hearts, Be not diſmaied: and this word ſhould kill a thouſand affrighting imaginations, as *Samſons* Jaw-bone did men.

Object. If I heard God ſpeaking ſo to my particular, I might indeed be either raiſed from, or armed againſt doubts and feares; I would up, and be doing. *Sol.* Heare him ſpeake! Why, he doth ſpeake now, as much as ever he was uſed to ſpeake: I mean to private Chriſtians in an ordinary way: For I meddle not now with thoſe extraordinary apparitions, or voyces, whereby God did reveale extraordinary things to extraordinary

traordinary men: for ordinarily then, and now, God ſpeakes three waies unto his children.

Firſt, in Prayer, as he did to *Hannah*, who ſeeking God in that Ordinance for a childe, had ſuch an internall anſwer revealed to her ſoule, which did ſo aſſure her of ſucceſſe, that riſing from prayer, ſhe looked no more ſad: many ſuch anſwers, Gods praying ſuppliants have experience of at this day.

Secondly, in enſuring occurrents: I meane thus, ſome accidents doe come to paſſe, not for themſelves alone, (the conſequences of them being of no great weight) but to uphold the hearts of men cald forth to imployment, and to aſſure them from ſuch, and ſuch experiences, of a continued divine aſſiſtance in any and every neceſſitie: The Scripture gives us two inſtances of this, (and if you wil beleeve my * Author, but two) The one in *David*, who during his Shepheards life met with a Lion, and eke a Beare ſeizing on his ſheepe: *David* extraordinarily inlived, fought with both, kild both, and preſerved his flock: here were many things extraordinary; courage, ſtrength, ſucceſſe; and what is the iſſue of all? the preſervation of a ſheepe, or a lambe, or two: Can we thinke, that God ſhould ſend thus from heaven to ſave *David* from thoſe, that would ſwallow him up, and that onely to ſave a lambe, or ſheep from the pawes of the Lion, and the Beare? No, it was an enſuring occurrent to ſatiſfie *David*, that he might look for aid in caſe of Danger; and to this uſe *David* improved it in his fight againſt *Goliah*. Againe, *Eſther* is by an extraordinarie act of providence advanced to be Queene: Was this for no other end, but the preferment of one ſingle maiden? No, *Mordecai* knew, and ſo he told her,

* *Abelda.*

Her

Her preferment was but an evidencing act, that ſhe was come to that place for ſome ſpeciall ſervice, and ſo it proved ſhe was. Now (me thinkes) when I ſee in theſe our dayes ſo many providentiall acts, ſerving one another, and that without any proportionable iſſue, as yet we can ſee, I cannot but ranke them in the number of them which here I call enſuing occurrents. Such as theſe; *Scotland* ſatisfied in their purſuit: This Parliament beyond expectation gathered; beyond example continued; ſo many helliſh deſignes diſcovered; and the miſchiefe of them prevented: yea, turned upon them, in whom they firſt bred: ſuch a praying ſpirit in all hearts, ſo many dayes of prayer, publike, private: ſuch reſpect to the beſt both men, and Miniſters: ſuch Covenants, Proteſtations, Oathes; this preſent now in agitation for the union of the Kingdomes; ſuch laying to heart our cauſe in *France*, *Low Countries*, and other reformed Churches: ſuch brotherly, and tender affections, and expreſſions in *Scotland*; and (which is not the leaſt) the Aſſembly called, and ſitting, Reformation going on, the Citie of God erecting, even in a troubleſome time, as *Daniel* foretold it ſhould; *Inter arma Academias fundare*: to thinke on the building of Schooles, eſtabliſhing Lectures, ſetling a Miniſtery, when the Kingdome ſhakes with feares and miſeries; was once made the propertie of *Holland*; but goe we on, as we doe, our Land, our Parliament in that noble worke ſhall have their ſhare. *Amama.*

Thirdly, in accidentall paſſages, God ſometimes by words caſually ſpoken, without any intention in the ſpeaker, may ſometime appeare in that word to the apprehenſions of his people. Dreaming, and telling a

dreame to ones bedfellow, and neighbour, what more ordinary? yet *Gedeon* from ſuch a relation obſerved a Divine providence, and an anſwer from the Almighty: The brute creature may ſometimes be the meſſage-bringer of ſuch tydings, as God is pleaſed to communicate. Aske the Beaſts and they ſhall teach thee, the Fowles ſhall declare it, *Iob* 12. 7. And God teacheth us from the beaſts of the field, *Iob* 35. 11. But a more Notable ſtory, was never met with, as cleerely evidencing Gods voyce, in acts meerly accidentall, then this which I ſhall now produce; in heathen ſtories many paſſages to this purpoſe are extant, but this ſurmounts them all. When *Haman* had plotted that unexampled deſtruction againſt the *Iewes*; of which we reade in the Booke of *Eſther*; *Mordecai* a man of a publique ſpirit, that loved his Nation, put himſelfe upon that noble worke of croſſing *Hamans* deſigne, and preventing the extirpation of the *Iewes* his Countrey-men: In this his endeavour, among other thoughts (for the ſtory hath ſome other particulars,) three diſcouraging objections preſented themſelves to his imaginations.

Firſt, certainly *Haman* being a great Favourite, and potent with the King, would upon his firſt motion procure the Decree to paſſe, and as ſuddenly effect the determined execution, that he ſhould have no time (doe what he could) to worke his Country-mens ſalvation in that earth.

Secondly, aſſuredly *Haman* a great politician, and an old Courtier, having many followers, had laid his Plot ſo deepe, ſo ſure; had ſo combined with friends, and eſtabliſhed his worke with the beſt counſels, that the utmoſt of his poore, and private endevours could never

never either to the bottome diſcover, or in all the parts of it untie the knot of this matchleſſe Conſpiracie.

Thirdly, and when upon ſuch diſtreſſefull thoughts, ſome ſecret injections of Gods power, and goodneſſe, of his ancient dealings, and his fore-fathers experience of wonderfull deliveries in the dayes of *Abraham*, *Iacob*, *Moſes*, &c. did offer themſelves: His wretched diſtruſtfull heart replyed; True, in thoſe yeeres of ancient times, God did ſhew viſible evidences of his wonderfull providence: But it is not ſo now, we ſee no ſuch thing. Theſe were this good mans temptations, with which being mightily dejected, and in a penſive manner in the evening returning to his houſe, he met three children coming from Schoole: *Mordecai* underſtanding by them where they had beene, inquired of one of them, where his leſſon had beene that day; Sir, replied the childe, in the *Proverbs*, *Cap.* 3. *verſ.* 25. Be not afraid of any ſudden fear, nor of the deſolation of the wicked, when it ſhall come. *Mordecai* amazed cryed out, The voyce of God in the leſſon of this childe; I am confident this deſolation ſhall not be ſo ſpeedy. The ſecond childe upon *Mordecaies* demand, told him, that he had learned that day, *Iſa.* 8. 10. Take counſell together, it ſhall be brought to nought, pronounce a Decree, it ſhall not ſtand, for God is with us; Oh the wonderfull goodneſſe of God (ſaid *Mordecai*) that thus out of the mouthes of babes and ſucklings ordaines ſtrength for his poor ſervant! I ſhall, I am ſure, I ſhall ſearch after all their depths, & diſcover; yea, and prevent them. And what hath this third childe got at Schoole to day? one verſe alſo, ſaid the childe, to wit, *Iſa.* 46. 4. Even unto old age I am the God, and unto gray haires I will beare

you; I have made you, and I will carry you, I will bear you, and I will deliver you. Now bleſſed be God (cried *Mordecai*) that hath not left his ſervant comfortleſſe; but even in theſe ordinary weake meanes ſpeakes admirable things to his Inſtruments; God will yet be mercifull unto his people, and will yet chooſe *Sion* an habitation to dwell in; the Evidences of his hand now ſhall not be inferiour to thoſe of former times: And cheerfully raiſed in his ſpirit with this divine aſſurance, though in an accidentall paſſage, he went to his houſe confidently, and full of joy. This ſtory thus and more largely recorded by the *Rabbine*, I finde no mention of in Scripture; yet this I finde, *Eſther* 4. 7. that *Mordecai* told *Eſthers* meſſenger all that which had happened unto him, and nothing is here recorded, that did happen unto him, beſides what in particular he mentions; and if I ſhould ſay, It was this ſtrange accident, as on the one ſide, it is not impoſſible, but it may be ſo: ſo on the other I have no better ground then the report of this Jewiſh Doctor, to affirme it. The like inſtances might be given perhaps neerer home: the thing I would teach hereby is, that men ſhould be wiſe and warie even in ſuch accidentall occurrents to note Gods voyce for their owne good, that we may furniſh our ſelves with all helpes, that may hold up our ſinking hearts, and cauſe us to offer our ſelves willingly to the worke of the Lord.

Rabbi Moſes Alnoſneim in libro יוי משה

CHAP.

Chap. V.

Containing the ſecond uſe of the point, which is of Exhortation.

(*This uſe, becauſe the time was ſpent, was wholly omitted at the time of the delivery.*)

FVrthermore, if it be ſo, that we may be long held from the fruition of what we long for, labour for; Then let me with earneſtneſſe, and zeale exhort you, that though Harveſt be paſt, and Summer ended, and we not ſaved; Yet move ſtil, purſue ſtil, loſe not the reward of the pains you have took, in due time you ſhall reape if you faint not. Tis the earth, and earthly men, that ſit ſtill in dulneſſe, but your worke is heavenly, your aimes for heaven; yea, and your agents deale with heaven too. Tis *Gallio*, *Acts.* 18. that cares not, how things goe; tis onely *Reuben* among the Tribes, whoſe dignitie was gone, that in the dayes of publique troubles abode among the ſheepfolds to heare the bleating of the ſheepe: But your dignitie is ſtill up, your reputation ſtill holds in the hearts of all the faithfull in the Land: let none ſtay therefore at home, and be the laſt with the poſteritie of *Adonikam* that move forward to the worke of the Lord. God is about to make unto this Land a feaſt of fat things, *Iſa.* 25. 6. Therefore

Sect. 1.

Be you diſpoſed to Go.

LEt none refuſe to come to the Supper of the Lord being invited, to help forward the Lords worke,

you; I have made you, and I will carry you, I will bear you, and I will deliver you. Now bleſſed be God (cried *Mordecai*) that hath not left his ſervant comfortleſſe; but even in theſe ordinary weake meanes ſpeakes admirable things to his Inſtruments; God will yet be mercifull unto his people, and will yet chooſe *Sion* an habitation to dwell in; the Evidences of his hand now ſhall not be inferiour to thoſe of former times: And cheerfully raiſed in his ſpirit with this divine aſſurance, though in an accidentall paſſage, he went to his houſe confidently, and full of joy. This ſtory thus and more largely recorded by the *Rabbine*, I finde no mention of in Scripture; yet this I finde, *Eſther* 4. 7. that *Mordecai* told *Eſthers* meſſenger all that which had happened unto him, and nothing is here recorded, that did happen unto him, beſides what in particular he mentions; and if I ſhould ſay, It was this ſtrange accident, as on the one ſide, it is not impoſſible, but it may be ſo: ſo on the other I have no better ground then the report of this Jewiſh Doctor, to affirme it. The like inſtances might be given perhaps neerer home: the thing I would teach hereby is, that men ſhould be wiſe and warie even in ſuch accidentall occurrents to note Gods voyce for their owne good, that we may furniſh our ſelves with all helpes, that may hold up our ſinking hearts, and cauſe us to offer our ſelves willingly to the worke of the Lord.

Rabbi Moſes Alnoſneim in libro יוי משה

CHAP.

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being excited: Conſider, If you gaine the end of your endeavours, and come to your deſired haven; If you eſtabliſh by holding out a little longer, the worke of the Lord, that is to be done in theſe latter dayes; If God honour you to be but a finger of the fift Angel, to ſhed abroad ſome drops of fury out of the vials of Gods vengeance upon the ſeat of the Beaſt, that ſo his kingdome may grow darke from that Scripture, *Iſa.* 25. 7. you ſhall procure to us thereby three great benefits.

1. Ignorance ſhall be remedied; By you the Lord ſhall remove the covering, that covers the face of all people in this mountaine, in this land; The more Popery, the more darkneſſe; the more reformation, the more light: Help to fulfill the Prophecies that goe before, how that about the evening of the world it ſhall be light, abundance of knowledge ſhall be in thoſe dayes; Knowledge ſhall cover the earth, as waters the Sea: and bleſſed is the man, that helps the Lord in the worke that he hath purpoſed.

2. Perſecution ſhall ceaſe. The Lord ſhall then ſwallow up death, violent death, and deadly uſages of his. There ſhall be no hurting, nor deſtroying in all Gods holy mountaine; Make our Land but the mountaine of the Lord, all teares ſhall be wiped from our eyes. Great ſhall be the peace of our children.

3. All diſreſpect of the wayes of truth, and reproach of the profeſſours thereof ſhall vaniſh, from the face of all the Land; the Lord ſhall remove the rebukes of his people; Inſtead of deriſions, and ſlanders, nothing ſhall be heard in all the Kingdome, but, Come we will goe with you to the Houſe of the Lord. This is your Gaine, (and can their be a greater?) Ignorance, violence and reproach ſhall flye away, like the miſts before the wind; Knowledge, incouragements, and reſpects

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Sect. 2.

Nay, goe on as you doe.

BE not diſheartned, ride on proſperouſly in this way of truth and righteouſneſſe, and the Lord ſtand with the right: Goe on I ſay, but Go on in the ſtrength and power of the Lord your God.

1. God will put a Character of honour upon his agents, that have been inſtruments of publique good, as upon *Noah*, *Gen.* 5. 29. His name was Conſolation and reſt, becauſe by him God comforted his people in their endeavours, againſt all preſſures put upon them by earthly men, whom God hath curſed; and upon *Naaman*, he was an honourable man, 2 *King.* 5. 1. a man of reſpect, and name, becauſe by him God had given deliverance to *Aram*: you are the Lands *Noah* to comfort them, the *Naaman* to deliver them, and then that ſhall be ſaid of, and done to you, which ſhall be ſaid, and done to the man, whom God will honour: And very remarkable is it, that in that great imployment of *Moſes* and *Aaron* to *Pharaoh*, for the Churches good, God in mentioning of it mentions them, and mentions them not, but with epithets of honour, and titles of renowne, *Exod.* 6. *verſ.* 26, 27. This is that *Moſes*, and *Aaron*! and againe, This is that *Moſes*, and *Aaron*! which character is put upon them in a double reſpect: 1. Becauſe God imployed them for his Churches good, This is that *Moſes* and *Aaron* to whom God ſaid, Bring my people from Egypt. 2. For their courageous, and bold diſcharge of this imployment even to, and againſt the King himſelfe. They ſaid to *Pharaoh*, King of Egypt, that he ſhould diſmiſſe Iſrael, to

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Pharaoh, a cruell man, to a King of Egypt a Potent Prince, yet they feared not. This is that *Moſes* and *Aaron* *. And the ſame ſhall be your honour, and joy; This is the Parliament that God hath imployed for Englands good, and they diſcharged that truſt with faithfulneſſe, and courage even with the King himſelfe, This is that Parliament.

* So *Abarbinel.*

2. And that ſhall be your Conſolation, for that ſhall be no comfort, no confidence to the houſe of Iſrael, that brings their ſin to remembrance, *Ezek.* 29. 16. But that ſhall be the contentment of ſoul to them, that brings their zeale for God to remembrance; Beleeve me, I ſpeake aſſuredly, it ſhall be no griefe of heart to any to have helped forward the cauſe of the Lord Jeſus. Take God therefore with you;

1. In the uſe of his ordinances. Prayer will conſume out the adverſaries of the Lord, and his Land, and though not all at once, yet it will worme them out by little and little, till they be conſumed. God is ſaid, *Iſa.* 31. 9. to have his fire in Sion, and his furnace in Jeruſalem; Theſe are places of his worſhip, and his Saints meetings, their prayers there are the Lords fire, and furnace, by which he burnes up the enemies of his Church, and wayes.

2. In dependance on his power: all ſucceſſe is from him; when we know not, what to do, let our eyes be towards God: Promotion, ſaith the Pſalmiſt, comes not from the Eaſt, Weſt, or South, *Pſal.* 75. 6. Why is not the North alſo excluded? it ſignifies the hidden place *, and thereby would teach, that all promotions, comforts, bleſſings doe come from the hidden place, the inviſible hand of Gods bleſſing, and providence.

* צפון

Sect.

Sect. 3.

A Caution not to reſt on the worke.

LAſtly, I cloſe this point with this cautionary word, Grant it, and ſuppoſe that God honour you thus, to be the noble inſtruments to eſtabliſh his worſhip in the puritie, the peace, and liberties of our land, & to do all other things, for which the eyes of the Kingdom are upon you; yet be adviſed, get better grounds to erect the hopes of your everlaſting being upon. Not externall mercies, were they ten times more multiplied, but Jeſus Chriſt hath place there. Marke that notable place, *Amos* 9.7 wherein God ſharply charges the men of Iſrael; You are all as the children of Æthiopia unto me, oh you ſons of Iſrael, I put no difference between you, and them; No, ſay they; (for their reply is ſecretly implyed) thou haſt ſhowne thy love unto us ſeveral waies, thou haſt wrought a great deliverance in our Land, thou broughtſt us from Egypt; What? is that all you have to plead? I confeſſe, I did bring the children of Iſrael from Egypt, but (marke it) So I did the Philiſtines from Caphthor, and the Syrians from Kir. They therefore may plead an intereſt in me, as well as you, for oft all outward things come alike to all; I would not have you erect your hopes of eternall life upon this, becauſe God hath made you inſtruments of good, for though it be an honour, a mercy, yet but a common mercy: and againe, I would not have you caſt away your confidence, for in due time you ſhall reap, if you faint not, the fruition of the deſired condition is not yet gained; Seeke it therefore ſtill, purſue it ſtill; though two harveſts be paſt, two ſummers ended, ere the third come, we may be ſaved. 3.

This is the firſt point.

Chap. VI.

The ſecond point.

WE come to the view of the words in their ſecond capacitie, as they are a complaint for advantages paſt, and loſt; and in this acception they carry this ſenſe.

1. Taking ſummer, and harveſt, for times of advantage; The plea of the Church of the Jews, whether to God, or to her own Governours, runs thus. You have excuſed the delay of our help from ſeverall lets, and transfer the reaſon thereof upon the want of opportunitie. When we cry out of Scarcitie, becauſe there is no bread in the Citie, you incourage us with the approach of harveſt; It is true, there is yet no food, but if harveſt were come, you ſhould all be fed: and when we expreſſe our feares, and doubts, that friends faile, and we ſhall not be releeved, you lay the blame upon the unſeaſonableneſſe of the yeare, the fouleneſſe of the way, and the like. But if the ſpring of action were here, and the ſummer had once made the wayes paſſable, your delivery would not be farre, all cauſe of complaint would be taken away. Surely, replyes the Church; I doubt theſe are but vaine words, and therefore miſerable comforts; for *The Harveſt is paſt, and the Summer ended, and we are not ſaved.*

2. Taking Harveſt, and Summer for times of impediments, (all comes to one end) When we cry, and call for help, and tell you, that our eyes even faile with looking for our delivery, and yet we ſee no ſign, refuge failes, none regards our ſorrow, or our diſtreſſe, you adviſe us to be content, to waite a while, and we ſhall yet have cauſe to praiſe him, who is our deliverer, and our God; for Harveſt is a buſie time, men cannot be ſpared for the warres, Summer is a ſeaſon, wherein all provide for them-

themſelves, which being paſt, ſalvation and helpe will be at your doores. Were this true, it were ſomething, but we ſee and feele the contrary; for, *The Harveſt is paſt, and the Summer ended, and we are not ſaved.*

Take the words either way, that which we hence collect, and to you propound, is this.

Times of advantage for a Lands delivery, ſlipped by the inſtruments of a Lands delivery, are juſt Grounds of complaint, and lamentation. *Doctrine* 2.

The point is ſeaſonable, concernes many, I would therefore preſſe it in three Obſervations.

Sect. 1. *The care to have advantages.*

OBſerve firſt the great care, and vigilancy, that is uſed in the managing of all affaires, to get, and to improve advantages for their own benefit, both by the good, and bad continually. 1.

Good men out of their publique ſpirit, and love to the people, or out of their wiſdome for ſalvation, and love to their owne ſoules, according as the occaſions were, have done their beſt. 1.

1. To get a faire advantage, that might beſt help forward their end. The ruine of Jeruſalem, and the burning of the Citie was brought to *Nehemiah* in the moneth Chiſleu, which was the ninth moneth, *Neh.* 1. 1. and ſuddenly his heart was affected, and he reſolved upon doing ſomething for the Houſe of God, and cauſe of his people; yet he ſate ſtill three moneths after, before he ſo much as petitioned for libertie to goe, till Niſan the firſt moneth, *Chap.* 2. 1. Becauſe the moneth Niſan was his moneth of waiting, and ſo gave him many a faire opportunitie, to ſpeake with the King.

2. To improve an advantage gotten: So the woman of Samaria caſually comming into Chriſts company, and at laſt perceiving what he was, gladly layes hold on the offer; 2. Joh. 4.

offer; Sir (ſaith ſhe) I perceive you are a Prophet, I have a doubt in conſcience hath long troubled me, you I am ſure can reſolve me, it is about the place of Gods worſhip; our fathers ſay, we ought to worſhip in this mountaine, you ſay at Jeruſalem, I am in doubt between two, What thinke you? Thus ſhe improved an opportunitie. So *Davids* men, 1 *Sam.* 24. 5. with what gladneſſe did they apprehend and receive an advantage over *Saul*? Behold the day: and with what eagerneſſe did they adviſe *David* to lay hold thereon, enforcing their perſwaſion from God, and his promiſe? thus they would not loſe an opportunitie.

2. Bad, and wicked men have not been leſſe wiſe in their generation this way, then the children of light.

1. To get ſuch: *Haman* having no other wayes of obſerving advantagious times, caſt lots a whole yeere together to finde the fitteſt.

2. To improve them, though to their own ſhame: as *Ioſephs* Miſtris, *Gen.* 39. 11. finding *Ioſeph* alone about his affaires, ſhe tooke hold of the opportunitie; Her husband was not at home; The ſervants were all abroad; *Ioſeph* was alone; Here was a time for a wicked wit, and a wide conſcience to ſhew themſelves for a raging luſt, and an impudent face to lay hold on. And the reaſon of all is, becauſe want of advantagious opportunities may hinder the acting of any deſigne, ſtop the performance of any purpoſe. The *Philippians* had free hearts, and ready minds to be helpfull to *Pauls* neceſſities, which he acknowledgeth with joy, though probably they did nothing, for they wanted opportunitie, *Phil.* 4. 10. Woe, Mich. 2. 1. ſaith the Prophet, to thoſe that deviſe miſchiefe, and worke evil on their beds? Why, they act nothing. True, but in the morning light they doe; When it is in their power of their hands, the darkneſſe of the night hinders, but with the firſt opportunitie they act, what before

fore they plotted; every thing in his time, the night for deviſing, the day for executing; *Iudas* upon the receipt of money did not preſently betray his Maſter, but from that day he ſought opportunitie to doe it.

Sect. 2.

The judgement of the Scripture.

OBſerve ſecondly, What a ſtampe and Character of honour, and diſgrace the holy Ghoſt puts upon ſuch as uſe, or not uſe opportunities offered. 2.

Firſt, of reſpect, and honour both on perſons, and things.

Firſt, on perſons, that have been wiſe to uſe ſuch opportunities. The ſonnes of *Iſſachar* ſtand renowned with this Eulogy, They skilfully knew the times, what *Iſrael* ought to doe, 1 *Chron* 12. 32. *Ahaſhueroſh* his Counſellors are called wiſe men, becauſe they knew the times, *Eſther* 1.13. Well may he have the reputation of a valiant man, but not the eſteeme of a wiſe Governour, that knowes not how to get, and how to improve advantages to the beſt: A wiſe heart knowes both time, and judgement; that is, is judicious to know the times, for to every purpoſe there is a time, and judgement; that is, a fit time, and ſeaſonable, to the diſcovery & improving of which, judgement and wiſedome is required; and for the want of which, the evill of man is great upon him, *Eccleſ.* 8.5, 6. Miſeries may continue bitter, and ſharpe upon a people, becauſe the inſtruments of its good are not judicious to know, and make uſe of the times thereof.

Secondly, to things, or actions done in their ſeaſon, they are ripe fruit, and ſeaſonable, brought forth in due time; If the children of *Iſrael* would offer a ſacrifice acceptable, that ſhould be a ſweet ſavour of reſt to God, they muſt offer it in his due ſeaſon, *Numb.* 28. 2. to wit, the burnt offering of the Sabbath, in his Sabbath, *v.* 10. בפרי בעתו במועדו

and the burnt offering of the moneth, in his moneth, *v.* 14. for every thing is beautifull in his time.

Secondly, of diſreſpect, and ſcorne on the contrary, where this wiſedome, and judgement wants.

Firſt, for the perſons, folly is with them; put an advantage in the hand of him, that hath not a heart wiſely to uſe it; and it is but a price in the hand of a foole, *Prov.* 17. 16.

Secondly, for things done out of their time, they are but as *Ieroboams* feaſts, the fictions of his owne heart, 1 *King.* 12. *ult.* Theſe are not ſeaſons found out, but made, & therefore the author ſeldome proſpers in them.

Sect. 3. *The Conſequent of the loſſe.*

3. OBſerve, what ill conſequent followes upon the loſſe of ſuch advantages; *Ahab* can tell you to his coſt, *Becauſe thou haſt let goe out of thy hand, a man whom I appointed to die, thy life ſhall goe for his life, and thy people for his people*, 1 King. 20. 42. Advantages loſt on the one ſide are uſually gathered up by the other, and poſſibly thereby a ſword may be put into the hand of our adverſary to our owne ruine. And no leſſe loſſe attends upon actions done diſadvantagiouſly: The Indulgences of *Leo* were not ſo bad, as ſome former, yet had a worſe effect then any: and my Author gives the reaſon; occaſions ariſe many times able to produce notable effects, yet come to nothing for want of fit agents: yea, it is neceſſary for the effecting of any thing, that the time come, in which it may pleaſe God to correct the errors of men: even good things out of time loſe of their goodneſſe; unſeaſonable comforts are no comforts, but aggravations of ſorrow. This way lookes that lamentation of the diſconſolate mother, *Lam.* 2. 12. when her children fainted in the ſtreets of the Citie: They ſaid, that is, it was ſaid by byſtanders, ſome told their mothers, where corn and Wine

Hiſtory of Councell of *Trent.*

was

was, where they might get food for their little ones, when they fainted in the corners of the ſtreet, and powred out their ſoul into their mothers boſome; they came too late, when the childe was paſt eating, then they brought newes of bread, for ſo I take the words, and not as uſually, they ſaid, that is, the children ſaid and cryed for bread; for how could they cry when they fainted, or aske for victuals, when they were dying? this complaint is not ſet forth by the childrens crying, but by the overlate and unſeaſonable tydings of refreſhment; the opportunitie was paſt, and therefore the childe not ſaved.

Chap. VII.

The Vſes.

IT lies not within my ſpheare, to recapitulate either times, or men, that have beene, that have ſlipped advantages for our good: Neither would you deeme it very ſeaſonable, to light my candle in the Sun-ſhine; that is the work of an Hiſtorian, not Divine: If any that have been advanced to be Agents for the Lands delivery, have either neglected advantages offered, or have made the great worke of theſe times diſadvantagious, or difficult through their folly, feare, or falſhood; let ſuch know, they have conſulted ſhame to their owne ſelves, and houſes; neither doe they incur the one halfe of that ignominie for the preſent, wherewith poſteritie ſhall brand them in ſtory. And they may be abaſhed at the ſame conceit, that once troubled the vitious Emperour *Tiberius*, ſaying, That he did already * ſmartingly feele the diſgracefull reproches, that poſterity would caſt upon him. For can the children ſpeake well of ſuch, that have ſtained their name, and made diſgracefull the very iſſuing from ſuch a ſtocke? but my buſineſſe is conſcience, not credit,

* *Sentire poſteritatis graves contumelias.*

credit, and in this place I can onely ſigh out, what we all feele: *The Harveſt is paſt, the Summer is ended, and we are not ſaved.*

Let me therefore runne to a cloſe in two words, the one ſpoken to thoſe, who are the Inſtruments of a Lands delivery; the other to all, my ſelfe, and others.

Sect. 1. *To the Inſtruments.*

TO thoſe (if any ſuch be preſent, and ſuch there be) who are in publique imployment, to whoſe hands the publique ſafetie is, or may be truſted; whether by counſell, or action, by adviſe, or armes to advance the ſecuritie, to prevent the diſturbance of our Land, and Church: Give, I ſay, I pray, give no occaſion to ſuch a complaint; let none for your ſakes ſay, the Harveſt is paſt, and we are not victualed; the Summer is ended, and our peace is not ſettled. You are called, and raiſed to be the *Noahs* of our age, the *Naamans* of our Kingdome; be you therfore reſpectively anſwerable to both.

Firſt, to *Noah*; Helpe the Lord, and comfort his people: Comfort them, Firſt, in their endevours; you know, what their hand is upon, advance it all you can; downe with thoſe ſtops and hinderers of our motion to puritie, and peace: up with all things that may helpe it on: If an Army will doe it, let an Army goe on; if an Ordinance will doe it, let an Ordinance paſſe; if a Covenant be the meane, let that be entered into; if an Oath, let that be ſworne. Throw away the rubs, out with the Lords enemies, and the Lands; vexe the *Midianites*; aboliſh the *Amalekites*, elſe they will vexe you with their Wiles, as they have done heretofore. Let Popery finde no favour, becauſe it is treaſonable; Prelacy as little, becauſe it is tyrannicall: but eſtabliſh God, his Truth, and waies.

Secondly, againſt their preſſures; you know what hand is upon them, or hath been; eaſe them, that they may take

take their advantages; and here let us note:

Firſt, one of the greateſt diſadvantages, that ever God and his cauſe met with in this, or any Kingdomes; it is that wing of abomination making deſolate, ſpoken of by *Daniel*; the wicked ſpirituall Courts under the Prelates, and their Officers: Compoſed of the baſeſt of men; medling with the baſeſt of things; aiming at the baſeſt of ends: A man here was famous, according as he was more able, or active to lift up an axe againſt the ſervants of God in the Land; for our Miniſters, ſuch I meane, as are men of parts and piety, this Court hath driven away ſome, ſilenced others, diſturbed all: Say the ſame of others: This upheld an ignorant, and idle Clergie, a Popiſh and ſuperſtitious people: the Agents herein are they, that lived of the ſinnes of the people, and made themſelves merry with the abominations of the time; vitious in their lives, extravagant in their luſts, injurious in their places, luxurious till their deaths. Theſe loſt us our advantages, diſturbed our Kingdome, made a breach in our peace, ſet two Kingdomes together by the eares, and that for the worſt of cauſes; a Tippet ſcuffle, or a Surplice brabble, as one well cald it: Theſe ſons of *Zerviah* have beene too hard for us heretofore; but thou art a wiſe and great Aſſembly, thou ſhalt not ſuffer them therefore to continue; but utterly thou ſhalt aboliſh this *Amalek* from under heaven.

Secondly, one of the greateſt wonders of providence, that I have met with almoſt in any ſtory; not ſo much in the ruine of this Antichriſtian crew and Corporation of Impoſtors; this wicked, and moſt cruell government of the Prelacy, for downe they muſt; for in this our hopefull reformation, and expectation of a comfortable condition, that of *Ioel* muſt be accompliſhed upon the whole frame of this bloody, and proud building, which at the end of his Prophecie, he ſpake of *Edom*, and *Egypt*: when

the whole Land rejoyces, they muſt be deſolate and mourne for their violence againſt their brethren, the ſonnes, and ſeed of the bleſſed of the Lord. Under them the poore could have no reſt, ſuch advantages, Harveſts and Summers have they beene to the Papiſts, ſuch ſhelters to the prophane, idle, and perſecuting Miniſtery of the Land, that it proclaimes them not to have beene of Gods planting; and every plant, that our heavenly Father hath not planted, ſhall be plucked up. For no doubt it cannot be a calling approved of God, the ordinary bitter and accurſed fruits whereof were the many drops of blood drawn from many of Gods people, which now no doubt, doe call for vengeance upon that generation, as one of their owne ſpeakes of another, and better buſineſſe *. Not ſo much in this their ruine, doth this worke of wiſedome ſhine, as in the manner of it; for as God is known by all the judgements that he executeth, ſo chiefly when the wicked is ſnared in the worke of his owne hands: In this preſent caſe, how their table is become their ſnare, and that which they projected for their welfare, is become their trap; is ſeene on all ſides, by all eyes: A whole volume might be filled with particulars of Gods providentiall acts this way lately. How they have ſtriven to uphold their tottering Tyranny we know; their laſt, and greateſt refuge was by an Oath to oblige all to make their ſtanding immovable: Wherein being oppoſed, ever ſince that time they have beene ſetling; but neither Remonſtrances, Petitions, Votes, Bils, or any thing could wholly effect their abolition; and we are now come to their maine hopes, even aſſociating all the Kingdomes by an Oath to their extirpation: By an Oath, they had hoped, their houſes ſhould have continued for ever: And by an Oath, we hope, their place ſhall be no more found: Thus God meaſures out unto them their deſignes in a proportion into their owne

* *Elshaw* of the Scotch Covenant.

owne boſome. Theſe are our Lands diſadvantages, that have loſt it both the Harveſts, and Summers of opportunities: Let thoſe of you, into whoſe hands the ſword of Courage, and Action is put; eaſe it, and in it, us all; Oh that you could helpe us. Doe your beſt, loſe not the ſeaſon; give no occaſion for this Complaint to any.

To incourage you, remember, you have the example of God himſelf, commiſerating, commanding, delivering, deteſting; He ſees the troubles of his people, and his bowels are moved at it. I have ſeen, I have ſeen the evils my people ſuffer in Egypt, and in their affliction I am afflicted. He beholds the warfare of his Church, and commands, that it be ſweetned. Comfort ye, comfort ye my people, ſaith your God, ſpeake comfortably to Jeruſalem, *Iſa.* 58. 1. He obſerves their own weakneſſe to help themſelves, and his own arme brings deliverance unto them. I removed his ſhoulder from the yoke, and his hands from the fiery furnace, *Pſal.* 81. 6. He marks the mercileſneſſe of their task-maſters, and his ſoul loathes them; I am wonderfully diſpleaſed with the Heathen that are at eaſe, for I was but a little angry, and they helped forward the affliction, *Zech.* 1. 15. Having ſuch an example before our eyes, Go you, and doe likewiſe; That in this day of *Iacobs* troubles he may be ſaved out of it; Let it never be ſaid, that God put the men of our miſery into your hands, and you let them goe; Let neither paſſed deſerts, nor preſent dependancy, take from us thoſe whom God hath deſigned, and their own demerits have brought to deſerved cenſure. 1.

To intimate a caution. Two things cauſe this complaint, and give the occaſion to this out-cry, they loſe Harveſts and Summers, and minde not their maine worke, our deliverance. 2.

Firſt, Sluggiſhneſſe. The people that know the Lord will do exploits, ſaith *Daniel*, will be alwayes doing, and

endeavouring, they will watch for opportunities, and lay hold on them; The bird that is alwayes hopping from bough to bough, is ſafe from the Gunners eye; an active ſpirit hath a right to a bleſſing; Curſed is he that doth the worke of the Lord negligently; The enemy deſtroyes a kingdome by doing, and a friend by not doing. He that is dull, and ſloathfull in his worke, is brother to him, that is a maſter of miſchiefe, as the Hebrew hath it, בעל משחית *Prov.* 18.9. for the one, as well as the other, conſumes his own meanes, Men, Countrey, Fleſh, *Eccleſ.* 4.5. To ſtretch themſelves on their beds, is made one of the captivating ſins of a Land, *Amos* 6.4. *David* remaining idle at home was inſnared with vanitie. He roſe from his bed, ſaith the text, 2 *Sam.* 11.2. And when *Iſhboſheth* was unhappily ſlaine by two vile varlets, the holy Ghoſt notes it in him, as an unſeaſonable act; *Iſhboſheth* lay on his bed at noone. All our talents are committed to us for imployment, which if we neglect, it is no marvell, though Harveſts paſſe, and Summers end, and we not ſaved.

Secondly, Faithleſneſſe, I confeſſe, this is your Croſſe, ſo many inſtruments proving faultie this way. That judgement failed in the choice, I cannot ſay; that expectation did in the iſſue, I can: Had a faithfull heart in the breaſt been anſwerable to a promiſing face in the ſhew, in all by you imployed, neither had ſome Towns been, as now, governed; nor ſome counties been, as now, ſpoiled; nor ſome battels been, as then, incompleate: Nay, nor perhaps, this remaining diſturbance been, as this day, unfiniſhed; but it is not ſo, and it is not ſo, becauſe there were ſome that deale wickedly with the Covenant, and theſe were, and will be corrupted with flatteries. Well, If theſe cauſe complaint, let then action, and firmneſſe, adde ſuch life to our endeavours, ſuch courage to our followers, that ere another Harveſt be

paſt,

paſt, another Summer ended, we may be ſaved. This to the inſtruments.

Sect. 2. *To all.*

IF opportunities ſlipped be matters of griefe, ſet your hand to the worke, whileſt it is day; The night commeth, when no man can work. You look up to God, and you do well; you wreſtle with heaven in prayers, and teares, and that is commendable; yet know God bleſſeth us in all we put our hand to.

Take heed therefore.

1. Neither let prayers make us ſlack our endeavours. 2. Nor endeavours make us cold in prayers. 3. But let both goe together.

1 Not the firſt; Ordinarily, our endeavours are a conducing help to our ends; It ſhall be well with the righteous, for the fruit of their hands ſhall be given them. There is a double fruit mentioned by this Prophet, the fruit of the lips, the fruit of our hands; That brings peace, this brings good, both advance the work. It was worthily ſaid of *Philo* in a day of trouble; It becomes us, whom the Emperor hateth, to be couragious: for it then is fit for God to help, when all humane ſuccours faile. *Iſa.* 3. *Naucl.*

2. Not the ſecond. Alwayes Gods bleſſing is an ingredient to ſucceſſe; He that onely obſerves the wind and clouds, and lookes no higher, ſhall neither ſow, nor reape; for the bleſſing of the Almightie maketh rich. Let us ſtand upon our watch, leſt even the praying people be here inſnared; Obſervable is that complaint of the Church, *Cant.* 5. 7. The keepers of the wals tooke away my veile; my prevalency, as the word may intend: when I perceived the wals of the Citie fortified, man'd, kept, I grew ſecure, I laid aſide my veile, my praying defence, as needleſſe.

רדוד of רד prævaluit Iuda, yet רד rules with God. *Hoſ.* 11. 12.

3. For indeed both muſt go along, but each in their order. The ſword of the Lord, and of Gideon, was the watchword once of the Lords army; And *Davids* prayer teacheth as much, *Pſal.*67.1. God be mercifull unto, and bleſſe us, (here is his prayer) and cauſe thy face to ſhine * with us, ſo the Originall, that is, we endeavouring, labouring: and ſurely comfortable is the fruition of that condition, how long ſoever purſued, which is both the fruit of our lips, and hands. Let all then willingly offer themſelves to the worke of the Lord, and let the hearts of all be towards all them, that willingly offer themſelves thereto. This is the day which the Lord hath made: Now is the acceptable yeare. Seeke the Lord, while he may be found, call upon him, while he is neere. If the bridegroome be entered, the doores will be locked, and then it is too late. That the worke may be done, let us watch for advantages, and take the opportunity, that ſo glory may dwel in our Land: Which if once effected, what may a man then anſwer the meſſenger of the nations? *Iſa.* 14. the laſt *verſ.* If a ſtranger aske, what newes in England? what ſhall be our return, what ſhall we ſay? What? why, the beſt news that ever was, God hath eſtabliſhed Sion, and the poore of his people are confident in her; Oh, here is a change of late, religion is here ſetled in purity, and peace; here is a ground work laid to erect the Kingdom of Jeſus Chriſt upon, that the gates of hell ſhall never prevail againſt it; God hath eſtabliſhed Sion, and as for his people, there is a new world with them. In times paſt there was nothing ſeen or heard, but troubling, and perſecuting, citing, and cenſuring, fearing, and flying, binding, and branding, but now it is become a roome for Gods outcaſts, a ſhelter for his poore deſpiſed ones; Thus then ſhall you ſay to any meſſenger, or traveller, that is deſirous to know, how it fares with the Lords people among us; God hath eſtabliſhed

* אתנו not אלינו

eſtabliſhed Sion, and the poore of his people are ſheltred there. And (beleeve me) ſuch expreſſions were a farre more joyfull ſound, then any complaint, or mournfull report that the mirth of the Land were gone; Such a one, as was this fight of Iſrael here in this Scripture:

The Harveſt is paſt, the Summer is gone,
and we are not ſaved.

הללויה.

A Thankſgiving unto God taken out of the Forme of Prayer and Adminiſtration of the Sacraments uſed in the Church of *Scotland*, after their Deliverance from the tyranny of the *Frenchmen*, by the *Engliſh*: with prayers made for the continuation of Peace between the Realmes of *England* and *Scotland*. Printed at *Edinburgh* by *Thomas Baſſandine*, *Anno Domini* 1575.

NOw, Lord, ſeeing that we enioy comfort both in body and ſpirit by reaſon of this quietneſſe of thy mercy granted unto us, after our moſt deſperate troubles, in the which we appeared utterly to have been overwhelmed; We praiſe and glorifie thy mercy and goodneſſe, who pitiouſly looked upon us when we in our ſelves were utterly confounded. But ſeeing, O Lord, that to receive benefits at thy hands, and not to be thankfull for the ſame, is nothing elſe but a ſeale againſt us in the day of Iudgement; we moſt humbly beſeech thee to grant unto us hearts ſo mindfull of the calamities paſt, that we continually may feare to provoke thy iuſtice to puniſh us with the like or worſe plagues. And ſeeing that when we by our own power were altogether unable to have freed our ſelves from the tyranny of ſtrangers, and from the bondage and thraldome

thraldome pretended againſt us, thou of thine eſpeciall goodneſſe diaſt move the hearts of our neighbours (of whom we had deſerved no ſuch favour) to take upon them the common burthen with us, and for our deliverance, not only to ſpend the lives of many, but alſo to hazard the eſtate and tranquillitie of their Realme and Common-wealth. Grant unto us, O Lord, that with ſuch reverence we may remember thy benefits received, that after this, in our default, we never enter into hoſtilitie againſt the Realme and Nation of England. *Suffer us never, O Lord, to fall to that ingratitude and deteſtable unthankefulneſſe, that we ſhall ſeeke the deſtruction and death of thoſe whom thou haſt made inſtruments to deliver us from the tyranny of mercileſſe ſtrangers. Diſſipate thou the counſels of ſuch as deceitfully travell to ſtirre the hearts of the Inhabitants of either Realme againſt the other. Let their malicious practices be their own confuſion, and grant thou of thy mercy that love, concord, and tranquillitie may continue and encreaſe amongſt the Inhabitants of this Ile, even to the comming of the Lord Ieſus Chriſt, by whoſe glorious Evangel thou of thy mercy doſt call us both to unitie, peace, and Chriſtian concord. The full perfection whereof we ſhall poſſeſſe in the fulneſſe of thy Kingdome, when all offences ſhall be removed, iniquitie ſhall be ſuppreſſed, and thy choſen children be fully endued with that perfect glory, in the which now our Lord Ieſus reigneth. To whom with thee, and the Holy Ghoſt, be all honour, praiſe, and glory, now and ever.* So be it.

K Liturgies

A COLLECTION 6

OF PRAYERS AND THANKSGIVINGS,

VSED IN

HIS MAIESTIES

Chappel, and in His ARMIES.

Vpon occasion of the late Victories against the Rebells, and for the future successe of the Forces.

PVBLISHED

By His MAIESTIES Command, to be duly read in all other Churches and Chappels within this his Kingdome, and Dominion of WALES.

Printed at *OXFORD*,
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Stowe 27

6

A PRAYER FOR THE PRESERVATION Of His MAJESTIES Person, and for the Peace *of the Kingdome.*



Lord guard the Person of thy Servant the King.

Who putteth His trust in Thee.

Send to Him and to His Armies help from thy holy Place.

And evermore mightily defend him.

Confound the designes of all those that are risen up against Him.

And let not their rebellious wickednesse approach neere to hurt Him.

O Lord heare our Prayer.

And let Our cry come unto Thee.

O Lord God of Hosts who giveſt victory unto Kings, and didſt deliver *David* thy Servant from the perill of the Sword, heare us, we beſeech thee, moſt miſerable ſinners, who doe here powre out our ſoules before thee, entirely deſiring the protection of thine hand upon thy Servant the King: let Him finde ſafety under the ſhadow of thy wings, and preſerve his Perſon as the apple of thine owne eye. Suffer not that ſword which thou haſt put into his hands to be wreſted out by the hand of man: but bleſſe his Counſels with ſucceſſe, and his enterpriſes with victory, that he may goe on to be a terror to all thoſe that oppoſe him; and to be as the dew of the latter raine upon the hearts of all thoſe who doe ſtill remain Loyall to him. And O thou who takeſt no delight in the miſery of one ſingle ſinner, ſpare mercifull Lord, ſpare a great, though moſt ſinfull Nation, pitty a deſpiſed Church, and a diſtracted State, heale up thoſe wounds which our ſinnes have made ſo wide, that none but thine owne hands can cloſe them. And in the tenderneſſe of thine unſpeakable compaſſion haſten to put ſo happy an end unto theſe waſting diviſions, that thy ſervice may be the more duly celebrated, thine Annoynted more conſcientiouſly obayed, that the Church may be reſtored to a true Chriſtian unity, and the Kingdom to our former Peace, and that for his ſake who is the Prince of Peace, and that ſhed his pretious

pretious bloud to purchaſe our Peace, even Jeſus Chriſt our Lord, to whom with thee O Father & the bleſſed Spirit be &c.

A PRAYER OF THANKSgiving for His MAJESTIES Victory over the Rebells at Edge-hill.

O Thou God of Hoſts, who goeſt forth with our Armies, and pleadeſt the cauſe of thine Anoynted againſt them that ſtrive with him, We acknowledge with all lowlineſſe of mind, that it is not our ſword, nor the multitude of Our Hoſt that hath ſaved us, but it is thy hand alone that hath diſpoſed of Victory to thy ſervant the King, that hath covered His head in the day of Battaile, and hath kept His Crowne from being thrown down to the ground: Not unto us therefore, not unto us, but unto thee, O God, do We give the praiſe, beſeeching thee to accompliſh the great work thou haſt begunne for us, to continue the bleſſings of good ſucceſſe on the head of our Soveraigne, and on His Army, that the happineſſe thereof may flow from thence to the very skirts

of His People; to continue the fear and conſternation which thou haſt already caſt upon the Hearts of thoſe who have Rebelliouſly riſen up againſt Him, to enfeeble their ſtrength, to infatuate their Counſels, to undeceive and diſabuſe the ſeduced part of them, that they may know and feele, that to take up Armes againſt thy Vicegerent, is to fight againſt heaven, that ſo by a timely and conſcientious ſubmiſſion to the juſt Authority of him whom thou haſt ſet over them, the effuſion of more blood may be prevented, the Peace of this diſtracted Kingdom ſetled, Faction may be caſt out of the State, and Schiſme out of the Church, to the advancement of thy glory, the Kings honour, and the Peoples good. Grant this, O God, for thy old mercies ſake, which thou wert wont to ſhow unto this Nation, that both Prince and People may joyne in giving praiſe to thee, who liveſt and raigneſt world without end. AMEN.

A thanksgiving for His Majesties late great Victory over the Rebels in the North.

O Most Mighty God, whose dwelling is above the heavens, yet humblest thy self to dispose of all things done either in heaven or earth, who in thy unsearchable judgements hast suffered the *Sheba's* of these times to blow the Trumpet of Rebellion in every corner of this Land, but withall hast justly turned this sufferance of thine into their Ruine; We praise and magnify thy great and glorious Name, that having given of late to thine Anoynted so many pledges of thy Favour, thou hast yet added to that heap of blessings a New and Notable Victory over the Rebels in the North; Goe on, O thou God of our Salvation, goe on, as thou hast begun; leave us not, we beseech thee, till thou hast accomplished the great work thou hast so apparently taken into thine own hands; Passe by our personall sins, O Lord, though they cry loud, hear them not, but look to the Righteousnesse of our Cause; See the seamlesse Coat of thy Sonne torne, the Throne of thine Anointed trampled on, thy Church invaded by Sacriledge, and thy people

ple miſerably deceived with Lies. See it, O God, (as ſee it thou doſt) and vindicate what thou ſeeſt upon the heads of thoſe who lead theſe wretches to deſtruction, till by their frequent overthrows (if nothing elſe can poſſibly reduce them) thou haſt ſcourged them into obedience, & tamed theſe Enemies of thine and ours into a deſire of peace, that ſo having at laſt ſubdued their hearts (which is the beſt of Victories) thy *David* may return to his *Ieruſalem* in peace, and thy people once more joy under his Government, bleſſing thy goodnes which hath wrought this for us through the Mediation of thy Son Jeſus Chriſt, to whom with thee, and thy bleſſed Spirit, be all praiſe, and glory world without end. AMEN.

A Thankſgiving for His Majeſties late great Victory over the Rebels in the VVeſt.

O Moſt Glorious and Powerfull Lord God, without whoſe aid and influence all our ſtrength is weakneſſe, and our counſell folly: we thy unworthy Servants in a gratefull commemoration of thy frequent and often repeated bleſſings, with humble and unfained hearts offer up to thee the ſacrifice of prayſe, calling Heaven and Earth to witneſſe with us, that it

it is thy Power alone by which we ſtand, thy Strength by which we proſper. Particularly we magnifie thy holy Name, O God, for that late great Victory, wherewith thou haſt graciouſly bleſt our Soveraignes Forces in the Weſt, where thou gaveſt not the day to the ſtrong, nor meaſuredſt out ſucceſſe according to the numbers, but madeſt the weak chaſe the mighty, and an handfull overthrow an hoaſt; ſhewing by an evident teſtimony of thy preſence, that the Arme of Fleſh ſtrives in vain, when the Arm of God doth fight the battaile. In purſuance of this thy unſpeakable goodneſſe, we humbly beg of thee, O Lord, to continue in all our dangers the like ſpeciall aſſiſtance to us, to break the ſpeare of the Diſobedient, and melt the hearts of the Rebellious into water, to ſtrike the minds of the perverſe, with a true touch of that Conſcience, which they goe about to ſtifle, and a true ſenſe of that duty to thine Anoynted, which they labour to forget, that we thy miſerable and diſtreſſed people, may no longer groan under thoſe heavy Judgements, which our ſins have pulled down upon us, but may at laſt be reunited and knit in the happineſſe of a long wiſht for peace, and with one mind, in the ſame true Religion, worſhip thee the onely true God, and obey our King whom thou haſt ſet over us: grant this, O mercifull Father for thy deare Sons ſake who raigneth with thee, and thy holy Spirit world without end. AMEN.

A thanſgiving for the queenes Safe Returne.

O Most mercifull Lord God, we farther render thee all Praiſe and thankes, for that thou haſt been pleaſed to extend thy hand of deliverance unto the Perſon of our gratious Queene; that thou haſt made her an inſtrument of ſo much good to this Kingdom, and brought her ſafely hither, through ſo many dangers both by Sea and Land. Lord make the King and his people daily more and more happy in her, that as by thine eſpecially favour ſhe is already become the Mother of ſo many hopefull Princes, ſo ſhe may be daily fruitfull in the addition of more bleſſings to us, through Jeſus Chriſt our Lord, to whom with thee, and the Holy Ghoſt, be all Honour and Glory, world without end. Amen.

A hymne or generall thankſgiving.

Glory be to God on high, and in Earth Peace, good will towards Men. We praiſe Thee, we bleſſe Thee, we worſhip Thee, we glorify Thee; and at this time, in a more eſpeciall

eſpeciall manner, with the higheſt expreſſions of our devouteſt hearts, we moſt humbly give thanks unto thee, for that thou haſt been pleaſed out of thine infinite goodneſſe, mercifully to look down upon the late low eſtate of our gratious Soveraign; That thou haſt brought him from ſo much ſcornfull neglect, to appeare ſo terrible unto thoſe deſperate Rebells, who dare yet ſtand in Armes againſt him; That thou haſt bleſt him with many, and thoſe eminent Victories, and particularly, for thoſe great defeats which by his Armies thou haſt given unto his enimies in the North, and in the Weſt. O Lord God, heavenly King, God the Father Almighty, O Lord the only begotten Son Ieſus Chriſt, continue theſe thy favours to us, and perfect, we beſeech thee, that glorious work, the happy Peace of this Land, which none but thine own ſtrength can finiſh. And to that end, Thou that takeſt away the ſins of the World, take this foule ſin of Rebellion from us; Thou that ſitteſt at the right hand of God the Father, ſmite through the loynes of thoſe Sacrilegious men who have not ſpared at all to prophane thy houſe, and thy ſervice; ſo ſhall we ſtill bleſſe and magnify thy Name in the midſt of the great Congregation; ſo ſhall we thy ſervants never ceaſe to be ſtill prayſing thee and ſaying; Thou only, art holy, Thou only art the Lord, Thou only O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. To thee be all praiſe and honour, and glory aſcribed, world without end. Amen.

A Prayer to be ſaid during theſe times of Trouble.

O Lord our God, Mercifull and Gracious, and abundant in goodneſſe and truth, who doſt according to thy will in the Armies of heaven, and ruleſt over all the Kingdoms of the earth; in whoſe hand is power and might, and none is able to withſtand thy arme; we moſt vile ſinners approach before thy Throne of grace, bewailing thoſe manifold tranſgreſſions that have provoked thy wrath and indignation againſt us. We know, O Lord, that affliction commeth not forth of the duſt, neither doth trouble ſpring out of the ground, but it is thou that with rebukes doſt chaſten man for ſin. We confeſſe that we were a wealthy and a careleſſe Nation, & our Land was as the garden of *Eden*; our deliverances were great, and thy bleſſings were multiplyed; we dwelt alone without feare of evill, and were become the envy of thoſe that were round about us. Peace was within our walls, and plenteouſneſſe within our pallaces. But when we had eaten and were full, and had waxen fat, we kicked againſt thee our Maker, who hadſt done ſo great things for us: our heart was lifted up and forgot thee our God; and lightly eſteemed the rock of our ſalvation. We loathed the Manna that rained down upon us; our peace became a wearineſſe, &

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we ſnuffed at our happineſſe; we murmured a-gainſt *Moſes* in our Tents, and made light of thy Anointed whom thou hadſt ſet over us. Therfore haſt thou recompenced our waies upon our own heads, and ſuffered our deſtruction to proceed from our ſelves: our wickedneſſe doth correct us; our back-ſliding doth reprove us; and our iniquity is become our ruine. Thou haſt broken upon us with a grievous breach: thy anger hath divided us, & thy fury hath daſhed us one againſt another. Thou haſt mingled a ſpirit of perverſineſſe in the midſt of us; and made us a Nation void of counſell and underſtanding: in ſtead of peace thou haſt ſent bitterneſſe, and haſt ſent a fire into our bowels; and it is kindled round about us. And now, O Lord, behold the ſword is drunk vvith our bloud, and vve are numbred to the ſlaughter: the high vvayes are unoccupied, and the Travailers goe through by-paths: our fields are divided, our inheritance is for a ſpoile, and our ſubſtance to the robbers. We are become a reproach to the fooliſh people, and ſervants bear rule over us. The mean man is riſen againſt the honourable, & the fire out of the bramble devoureth the lofty Cedars; our Women are caſt out of their pleaſant places, and the roab is pulled off from the aged; there is no reſpect had to the Prieſts, nor favour to the Elders. Thy Sanctuaries, even the excellencie of thy ſtrength, are profaned, and they have defiled the places where thy honour dwelleth, and yet ſtill the feat of wickedneſſe frameth miſchiefe by a Law, and it turneth

judgement backward, and biddeth juſtice ſtand a farre off; and deviſeth deceitfull matters againſt thoſe that are quiet in the Land. Nay there is a lying Spirit gone out into the mouth of the Prophets; they prophecy falſely, and the People delight to have it ſo, and they ſtrengthen the hands of evil doers, that they turne not back from their wickednesſe. Thus are we covered with a cloud in thine anger, and our beauty is caſt down to the ground. But, O Lord, ſhall thine indignation be powred out for ever? ſhall thy jealouſy burne like fire? O paſſe by the tranſgreſſions of the remnant of thine Heritage, and take away the rebuke of thy People. O remove from us reproach and contempt and ſtrengthen the ſpoiled againſt the deſtroyers. Bow down thine eare, and conſider the oppreſſion of the poor, the ſighing of the needy, the groaning of the Priſoners, that are faſt bound in miſery and iron. Lift up thy ſelf becauſe of the rage of thine Adverſaries: conſider the deſolation they have made in thy Courts, and all that the enemy hath done wickedly in thy Sanctuary. And yet ſtill they are compaſſed with pride, and cloath themſelves with violence as with a garment. How long, O Lord, ſhall they boaſt themſelves in miſchief? how long ſhall they decree unrighteous decrees, and write grievouſneſſe which they have preſcribed? O make not a full end with us, but correct us in mercy, though thou leave us not altogether unpuniſhed. Help us, O Lord our God, for we reſt on thee, and under the ſhadow of thy wings ſhall

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be our refuge untill this Tyranny be over paſt. Diſappoynt therefore the devices of the crafty; let not the Rebellious exalt themſelves any more, and ſuffer not the Tabernacles of the Robbers to proſper. And as thou haſt begunne to ſhew thy ſervants thy greatneſſe, and thy mighty hand: ſo continue thy marvailous loving kindnes to thoſe who put their truſt in thee. The Battaile is thine, O Lord, thou haſt preſerved us from the Arm of fleſh; yea it is thou that haſt wrought all our works in us, even when there was no might againſt that great Company that came againſt us. When we vvere few in number, and there was none to help us, then thine ovvn Arm brought ſalvation, and thy righteouſneſſe ſuſtained us. O perfect therefore thy handy vvork. Give ſalvation to our King, and deliver *Charles* thy ſervant from the perill of the ſword, bind up His ſoule in the bundle of life, gird Him with ſtrength to the battaile, contend with thoſe who contend with Him, ſubdue thou the people under Him, and ſuffer no weapon formed againſt him to proſper. O deliver him at length from the ſtrivings of the people, and lift up his head above his Enemies round about him, give him the ſhield of thy ſalvation, & let thy gentleneſſe make him great: put a ſtop at laſt to the madneſſe of the people: ſay to the deſtroying ſword, it is now enough: ſend us a ſeaſonable and bleſſed calme: viſit us with the joy of thy countenance, and make us glad according to the dayes wherein thou haſt afflicted us. O reſtore to us

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our ſolemne aſſemblies: bring us back into thy Courts to praiſe thee, and let us once more worſhip thee in the beauty of thy holineſſe. Save us O Lord, from our enemies, and from the hands of all that hate us. That ſo we may ſerve thee without feare, living a quiet and a peaceable life, in all Godlineſſe and honeſty, looking for the bleſſed appearance of the great God, and our Saviour Jeſus Chriſt. To whom with thee and the holy Spirit, be all honour and praiſe, world without end. AMEN.

FINIS.

A SOLEMN League and Covenant,

FOR

Reformation, and Defence of Religion, the Honour and Happineſſe of the KING, and the Peace and Safety of the three Kingdoms of

England, Scotland, *and* Ireland.

Alſo, Two ſpeciall ORDERS:

VIZ.

I. Concerning the taking of the League and Covenant in all Churches and Chappels in *London* and *Weſtminſter*, upon the next Lords-day in the afternoon.

II. Concerning divers Lords, Knights, Gentlemen, Colonels, Officers, Souldiers, and others, that are deſirous to meet to morrow in the forenoon, at *Margarets-Weſtminſter*, and to take the ſaid League and Covenant.

Jer. 50. 5. *Come, let us joyn our ſelves to the Lord in a perpetuall Covenant that ſhall not be forgotten.*

Prov. 25. 5. *Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe.*

2 Chron. 15. 15. *And all Iudah rejoyced at the Oath, for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them; and the Lord gave them reſt round about.*

Die Mercurii, 27 *Sept.* 1643. It is this day Ordered by the Commons in Parl. That this Covenant and Orders be forthwith Printed & publiſhed: *H. Elſynge, Cl. Parl. D. Com.*

London, Printed for *Edw. Husbands*, Sept. 28. 1643.

Die Lunæ 25. Septemb. 1643.

IT is this Day Ordered by the Commons Aſſembled in Parliament, that the Miniſters in all the Pariſh-Churches and Chappells of London, Weſtminſter, Suburbs and Liberties, and in all the Pariſhes within the Bills of Mortalitie, do read the ſolemn League and Covenant on Wedneſday next, being the Day of Publique Humiliation; And do explaine it, and urge the ground and neceſsity of it, and exhort the People to the cheerfull taking of it, and that the ſeverall Inhabitants and Pariſhioners of the ſeverall and reſpective Pariſhes aforeſaid, and Students of the Innes of Court, do take the ſaid League and Covenant on the Lords-Day next in the afternoone: And that notice hereof be given to my Lord Maior, and his Lordſhip deſired to give timely notice hereof to the places aforeſaid: The Miniſters are likewiſe to give notice, that the Commiſſioners of Scotland now here, do take it here.

H: Elſynge, Cler: Parl: D: Com.

A Solemn League and Covenant, for Reformation, and defence of RELIGION; &c.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeſſes, Miniſters of the Goſpel, and Commons of all ſorts in the Kingdoms of *England Scotland*, and *Ireland*, by the Providence of God living under one King, and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jeſus Chriſt, the honour and happineſs of the Kings Majeſty and His Poſterity, and the true publique Liberty, Safety, and Peace of the Kingdoms, wherein every ones private condition is included, and calling to minde the treacherous and bloody Plots, conſpiracies, Attempts, and Practices of the Enemies of God, againſt the true Religion, and profeſſors thereof in all places, eſpecially in theſe three Kingdoms ever ſince the Reformation of Religion, & how much their rage, power and preſumption, are of late, and at this time increaſed and exerciſed; whereof the deplorable ſtate of the Church & Kingdom of *Ireland*, the diſtreſſed eſtate of the Church and Kingdom of *England*, and the dangerous eſtate of the Church and Kingdom of *Scotland*, are preſent & publique Teſtimonies; We have now at laſt, (after other means of Supplication, Remonſtrance, Proteſtations, and Sufferings) for the preſervation

vation of our ſelves and our Religion, from utter Ruine and Deſtruction, according to the commendable practice of theſe Kingdoms in former times, and the Example of Gods people in other Nations; after mature deliberation, reſolved and determined to enter into a mutuall and ſolemn League and Covenant, wherein we all ſubſcribe, and each one of us for himſelf, with our hands lifted up to the moſt high God, do ſwear:

1. THat we ſhall ſincerely, really and conſtantly, through the Grace of God, endeavour in our ſeverall places and callings, the preſervation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline & Government, againſt our common Enemies, the reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worſhip, Diſcipline and Government, according to the Word of God, and the Example of the beſt Reformed Churches, And ſhall indeavour to bring the Churches of God in the three Kingdoms, to the neereſt conjunction and Uniformity in Religion, confeſſion of Faith, Form of Church-government, directory for Worſhip and Catechizing; That we and our Poſterity after us, may as Brethren, live in Faith and Love, and the Lord may delight to dwell in the middeſt of us.

2. That we ſhall in like manner, without reſpect of perſons, indeavour the Extirpation of Popery, Prelacie, (that is, Church-government, by Arch-Biſhops, Biſhops, their Chancellors and Commiſſaries, Deans, Deans and Chapters, Archdeacons, and all other Eccleſiaſticall Officers depending on that Hierarchy) Superſtition, Hereſie, Schiſme, Prophaneneſſe, and what-

whatſoever ſhall be found to be contrary to ſound Doctrine, and the power of Godlineſſe; leſt we partake in other mens ſins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdoms.

3. We ſhall with the ſame ſincerity, reallity and conſtancy, in our ſeverall Vocations, endeavour with our eſtates and lives, mutually to preſerve the Rights and Priviledges of the Parliaments, and the Liberties of the Kingdomes, and to preſerve and defend the Kings Majeſties perſon and authority, in the preſervation and defence of the true Religion, and Liberties of the Kingdomes, that the world may beare witneſſe with our conſciences of our Loyaltie, and that we have no thoughts or intentions to diminiſh His Majeſties juſt power and greatneſſe.

4. We ſhall alſo with all faithfullneſſe endeavour the diſcovery of all ſuch as have beene, or ſhall be Incendiaries, Malignants, or evill Inſtruments, by hindering the Reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any Faction or parties amongſt the people, contrary to this League & Covenant, that they may be brought to publick triall, and receive condigne puniſhment, as the degree of their offences ſhall require or deſerve, or the ſupream Judicatories of both Kingdoms reſpectively, or others having power from them for that effect, ſhall judge convenient.

5. And whereas the happineſſe of a bleſſed Peace between theſe Kingdoms, denyed in former times to

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our Progenitors, is by the good Providence of GOD granted unto us, and hath been lately concluded, and ſetled by both Parliaments, we ſhall each one of us, according to our place and intereſt, indeavour that they may remain conjoyned in a firm Peace and Union to all Poſterity; And that Juſtice may be done upon the wilfull Oppoſers thereof, in manner expreſſed in the precedent Article.

6. We ſhall alſo according to our places & callings in this common cauſe of Religion, Liberty, and Peace of the Kingdomes, aſſiſt and defend all thoſe that enter into this League and Covenant, in the maintaining &purſuing thereof,and ſhall not ſuffer our ſelves directly or indirectly by whatſoever combination,perſwaſion or terror, to be devided & withdrawn from this bleſſed Union & conjunction,whether to make defection to the contrary part, or to give our ſelves to a deteſtible indifferency or neutrality in this cauſe which ſo much concerneth the glory of God, the good of the Kingdoms, and honour of the King; but ſhall all the dayes of our lives zealouſly and conſtantly continue therein, againſt all oppoſition, and promote the ſame according to our power, againſt all Lets and Impediments whatſoever; and what we are not able our ſelves to ſuppreſſe or overcome, we ſhall reveale and make known, that it may be timely prevented or removed; All which we ſhall do as in the ſight of God.

And becauſe theſe Kingdoms are guilty of many ſins & provocations againſt God,& his Son Jeſus Chriſt as is too manifeſt by our preſent diſtreſſes and dangers, the fruits thereof; We profeſſe and declare before God and

and the world, our unfayned desire to be humbled for our own sins, & for the sins of these Kingdoms, especially, that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavored to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and Transgressions, so much abounding amongst us, and our true and unfayned purpose, desire, and endeavour for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a reall Reformation, that the Lord may turne away his wrath, and heavy indignation, and establish these Churches and Kingdoms in truth and peace. And this Covenant we make in the presence of almighty God, the Searcher of all hearts with a true intention to performe the same, as we shall answer at that great day when the secrets of all hearts shall be discloſed, Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to blesse our desires and proceedings with such successe, as may be deliverance and safety to his people, & encouragement to the christian Churches groaning under, or in danger of the yoake of Anti-christian Tyranny; to joyne in the same, or like Association and Covenant, to the glory of God, the enlargement of the Kingome of Jesus Christ, and the peace and Tranquility of Christian Kingdoms and Commonwealths.

FINIS.

Die Mercurii, 27 Septem. 1643.

WHereas divers Lords, Knights, Gentlemen, and divers Colonells, Officers and Souldiers, and others now reſiding in the Cities of *London* and *Weſtminſter*, and within the Line of Communication, are deſirous to meet at Saint *Margarets* Church at *Weſtminſter* on Friday next, to take the ſolemn League and Covenant for Reformation, and Defence of Religion, the Honour and Happineſſe of the King, and the Peace and Safety of the three Kingdoms of *England*, *Scotland*, and *Ireland*. And whereas divers of the Scotiſh-Nation are deſirous likewiſe to meet at the ſame time and place; And divers Miniſters who have no charge within the ſaid limits, to take the ſaid Covenant;

It is this day Ordered by the Commons aſſembled in Parliament, That Mr. *Coleman* ſhall Preach on Friday next in the forenoon, to thoſe that ſhall ſo meet, for the taking of the ſaid Covenant; And a Parliament-Roll, with the ſaid Covenant written thereupon, is to be prepared for every one that takes the ſaid Covenant, to ſubſcribe their Names; And Colonell *Long* and Maſter *John Brown*, Members of this Houſe, are to ſee their Names ſubſcribed accordingly: And this Order is appointed to be printed and publiſhed forthwith.

H: Elſynge, Cler. Parl. D. Com.

H.S.T.

His Excellencies incouragement to his Souldiers.
A new Magazine at Oxford.
A witch sent from the Cavaliers.
The new disease in Bristoll.

Numb. 18



Mercurius Civicus.
LONDONS
INTELLIGENCER:
OR,
Truth impartially related from thence to the whole Kingdome, to prevent mis-information.

From *Thursday Septemb.* 21. to *Thursday Septemb.* 28. 1643.

THe first thing fit to be imparted in this weeks intelligence is, of the comming of his Excellency the Parliaments Lord Generall into *London*, which was on Munday the 25. of this instant September in the afternoone; he having left the greatest part of his Forces at *Reading*, and the parts adjacent. The occasion of his comming (as is conceived) was to treat with the Parliament

ment (according to their desire) about some important affairs concerning the Army, and for the paiment of monies due to the souldiers, whereby they might with more conveniency and expedition march towards *Oxford*, or take any other advantage to fall upon the enemies, which otherwise could not be expected from them (money being the sinewes of war) without which it is impossible for so great a body to move; especially considering the great service our souldiers did neere *Newbery*, where though the enemy had supplies of all kinde of provision, and store of wine) but our souldiers could scarce get water to quench their thirst, yet it so fell out (through the blessing of God upon their courage and endeavors) that water proved stronger then wine, and our Forces did great execution upon the enemy, some particulars of which fight have already beene imparted by severall hands, yet not so fully, but that many remarkable passages have been omitted, which it will not be amisse to insert in this place, as they were informed from a speciall friend in the Army to this effect.

On Munday the eighteenth of September, his Excellency the Earle of *Essex* came into *Hungerford* in *Wiltshire*, where some of the Army quartered that night, and others at *Chilleton*, but by reason there was not provision in those Townes for the Army, he stayed not long there, but marched towards *Newbery*, and comming within two miles of that Towne, on Tuesday the enemy appeared on the top of an hill, so that he lay that night in the field: On Wednesday morning the enemies horse and foot were put in Battalia, and discharged a warning peece, whereupon our Army (notwithstanding that they were both tired and much distressed for want of victuals and other necessaries both for horse and man, the enemy also having great advantages against them) resolved to give them battell, and in fixe houres fight gained the hill and other advantages the enemy had before, after which they soon beat the enemies foot from hedge to hedge, till few of them were to be seene, unlesse it were their dead bodies; insomuch that the enemy seeing their foot utterly routed, and fearing the losse of their Ordnance, wheeled about with a great body of horse, and a little below the hill fell upon the rear of our Army, which occasioned us to withdraw a part of our Army from off the Hill to assist those which were ingaged, by which meanes the enemy drew off their Ordnance into *Newbery*:

Newbery: This fight continued till eleven at night. There were not above five hundred of the enemies found dead in the field next day, by reaſon they had carried away threeſcore Cart loads of dead and wounded men into the Towne, yet thoſe of the enemies which were taken priſoners conceive, there were not leſſe then three thouſand of them ſlaine in the place, which were ſix to one of ours. His Excellency the Earle of *Eſſex* during this battell behaved himſelfe with much reſolution and valour, himſelfe in perſon leading up the City Regiments, and when the enemies horſe had broken thorow them and almoſt routed them, ſo that many of the Trained Bands (not being uſed to martiall affaires, and to come into ſo great danger) were ready to flie and turne their backs upon the enemy, he uſed many excellent encouragements to perſwade them not to flie or ſtir from their ground, wiſhing them to remember what the cauſe was they fought for; That it was for the Proteſtant Religion, and for the glory of God, and for the Liberties of them and their poſteritie: That they ſhould not be diſcouraged though ſome of their fellow-ſouldiers lay dead at their feet, for that their retreat would much animate the other party, and they would by that meanes ſoon rout the whole Army, with which words, and many other expreſſions to that purpoſe, the ſouldiers were ſo animated, that they charged upon the enemy with more reſolution then ever, and his Excellency having rallied them together, led them on again in the face of the enemy, though with great danger and hazard to his own perſon, for that during his great care in that inſtant, a Cannon bullet of about foure and twenty pound weight grazed on the ground about a yard from him, and caſt up the earth upon his Excellencie and divers others that were neere unto him; which as it put them in minde what they were, and into what they ſhould turne, ſo it ſhewed the mighty providence and protection of the Almighty in preſerving them from ſo great a danger, when notwithſtanding many great perſons of the enemies Army were ſlaine in this fight. Thoſe which we are certainly informed of are theſe, The Earles of *Carnarvan*, and *Sunderland*, and the Lord *Falkeland*, the laſt of whom in the beginning of this Parliament, had ſhewed himſelfe very forward for the good of the Common wealth, as appears plainly by the ſpeech ſpoken by him againſt the Lord Keeper *Finch*, and other delinquent Judges; but the golden bait of preferment ſeducing

ding him from his fidelity in that particular, we ſee now whither it hath brought him; many others were carried away in Coaches deſperately wounded, inſomuch that a great Commander of theirs ſaid, *That there was not one Commander that charged upon us, but he was either ſlaine, wounded, or had his horſe ſhot under him.* Many other obſervable paſſages happened during this fight, which becauſe they are already publiſhed, I ſhall not trouble the Reader with a rehearſall of them; only, Let God have the glory of this and all other our deliverances and ſucceſſes.

One thing more is obſervable; That on the wedneſday morning before this fight began, there came an old woman from the enemies Quarters, who was obſerved to be often following our Campe, and going towards the Rivers ſide; being demanded by a Trooper, What ſhe did there? anſwered, That ſhee had as much to doe there as himſelfe. Hee againe replied, That that was no fit place for ſuch as ſhe was to be in. Then ſhe anſwered, She came to ſpeake with *Eſſex*, and with *Eſſex* ſhe would ſpeake. Then he ſaid, Hee would bring her to his Excellencie; and going to take hold of her, ſhe laid her hands upon his Saddle, and ſo turning his Saddle under his horſes belly threw him downe, who recovering, diſcharged his Piſtoll againſt her backe, but the bullet recoyled againſt his Horſes belly, but did her no hurt; upon which divers Troopers diſcharged at her, but could not enter, till at laſt one of them ſhot her in the eye, and then ſhe having received her deaths wound, cried out, *That Eſſex ſhould have the day*, and ſo died. Many credible perſons were eye-witneſſes of this, and conceive her to be ſent by the Cavaliers to blow up the Magazine, or to effect ſome other devilliſh deſigne upon our Army.

On

On Tuesday *Sept.* 26. all the Trained bands, and Auxiliaries of the City of *London* (except those in his Excellencies Army at *Reading*) together with a regiment of Hamlets belonging to the Tower of *London*, all compleatly armed, were (according to former appointment) drawne forth into *Finsbury* fields, as well to exercise themselves, as to testifie the affection and thankfulnesse of the City unto his Excellency the Earle of *Essex* for the care and hazzard he had sustained for the good of the Parliament, the City and Kingdome, for that he had appointed to take a view of them. And accordingly about five of the clocke that afternoone his Excellency the Parliaments Lord Generall, with some Lords of the the upper House, and divers members of the House of Commons came into the said field, and after some short space staying in a Tent set up for that purpose, upon the Lord Major and Sheriffes of *London* their comming to them; his Excellency rode on horse-backe through the said fields to take a survey of the Trained-bands, where the multitude there gathered together by loud acclamations testified the great affection they conceived of right to belong unto him for his great care for the good of the King and Kingdome; and after some short skirmishes exactly performed by the severall regiments of Trained-bands they returned. The Watchmen which (according to the ancient custome of this City) keepe their watches in severall places thereof, were appointed this day to attend at the Forts and Courts of Guard about *London*, by reason of the absence of the Trained bands of the City from their usuall attendance there.

Both houses of Parliament have passed an Ordinance concerning the apprentices of Watermen, to this effect: That such apprentices unto Watermen rowing upon the river of *Thames* as have been or shall be listed to serve as souldiers under the command of *Sir William Waller*, their sureties and such as shall stand ingaged for them shall be secured against their Masters, their Executors and Administrators, from all losses and inconveniences by forfeiture of bonds or otherwise, and that after this publique service ended, the masters of such apprentices shall be commanded and required to receive them againe into their service, without imposing upon them any punishment, losse, or prejudice for their absence in defence of the Common-wealth. And the said Lords and Commons doe declare, That if any considerable

rable losse shall come to the masters of such apprentices by reason of their absence, they will take care that reasonable satisfaction shall be made unto them out of the publique stocke of the Kingdome.

From *Oxford*, the last certaine intelligence is to thi effect; That they are much distracted there by reason of the late defeat given to the Cavaliers neere *Newbery* (especially for the losse of so many great state-polititians) insomuch that they know not now what new designe to put in execution, having had lately such ill successe. They have set up a new Magazine without Norgate, onely for *Bowes* and Arrowes, which they intend to make much use of against our horse which they heare (though to their great griefe) doe much increase: and that all the *Bowyers*, Fletchers, and Arrow-head makers that they can possibly get they imploy and set on worke there for that purpose. Also, that the King hath two regiments of *Bowes* and Arrowes. It is is therefore necessary, that no Arrow-heads be suffered to goe from *London* towards *Newbery*, or into any other parts where the Cavaliers may by any meanes come to atchieve or surprise them. And it were to be wished, that the like provision were made by the Parliament here to get *Bowes* and Arrowes (at least some for their Pikemen) it being not unknowne what victories have been formerly atchieved in *France* and other parts by our English *Bow*-men. Besides the flying of the Arrowes are farre more terrible to the horse then bullets, and doe much more turmoyle and vex them if they enter.

For the nationall covenant appointed to be taken in all the three Kingdomes, it was taken on munday last in *S. Margarets* Church in *Westminster*, by the Commons now assembled in Parliament, and also by the Assembly of Divines together with the Commissioners sent from *Scotland* representing the body of that Kingdome. Before the taking of it one Mr. *White* a Minister of *Dorchester* prayed an houre as a preparation before the taking of it, and Mr. *Alexander Henderson* a grave Divine of *Scotland* and one of the said Commissioners, did expresse the approbation of the Kingdome of *Scotland* to the Covenant: shewed the necessity of taking it, with the infallibility of successe if we conforme our selves to Gods word in the pursuit thereof. After which every man subcribed upon a parchment roll having

having the Covenant entered upon it. This Covenant is to be taken the next Lords day throughout the City of *London*, and the Suburbes, and afterwards (as ſoone as may be) through the whole Kingdome. It is beleeved, That none that deſire to defend the true reformed Proteſtant Religion, and Liberties of the Kingdoms, his Majeſties Regall perſon, or the Parliament, will refuſe the taking of it.

From *Briſtoll* it is informed, that Prince *Rupert* borrowed of the Major, Aldermen, and Common-Councell of that City about a fortnight ſince the ſumme of 15000 pound to be payd by the Citizens upon the weekely aſſeſſement, which it is conceived will lie heavie upon them, that they will be utterly undone by it, and will be a greater Taxe upon them then any aſſeſſements that have beene laid upon our *London* malignants which they ſo much repine at. It is alſo informed that the new diſeaſe is very hot in that City, and that neere 200 die weekely thereof, for which cauſe it is thought the King hath diverted his intention of going thither, with the Queene, Prince, Duke, for feare of that infection.

On VVedneſday, *Septem.* 27. being the publique Faſt day there was an Order read from both Houſes of Parliament, in ſeverall Churches in *London*, to this effect, *It is ordered by the Lords and Commons aſſembled in Parliament, that the Miniſters in all the ſeverall Pariſh-Churches in* London *and* VVeſtminſter *and in the Suburbs, and in all the Pariſhes within the Bill of mortality doe read the League and Covenant appointed to be taken throughout the three Kingdomes, and doe explaine it, and ſet forth the grounds, and neceſſity of it, and doe exhort the people to the cheerefull taking of it; and that the ſeverall Pariſhioners and inhabitants in the ſaid places, and the ſtudents of the Innes of Court, doe take the ſaid League and Covenant*

venant on the Lords day next in the afternoone; and that notice thereof be given to my Lord Major, and that his Lordſhip doe give timely notice thereof to the places aforeſaid.

According to which Order the League or Covenant was read in ſeverall Churches about London, and divers worthy Divines made excellent Obſervations upon it, and uſed many incouragements unto the people to take it freely and cheerfully. The Houſe of Commons (according to their uſuall courſe) kept the Faſt in *Margarets* Church at Weſtminſter; there preached before them in the forenoone Maſter *Humphrey Chambers* of *Claverton*, his Text was in *Zachary*, the 7. Chapter, the 5, 6, and 7. Verſes. And in the afternoone Maſter *Anthony Burgeſſe* of *Sutton Coldfield*, upon *Marke* the 1. Chapter, the 2. and 3. Verſes.

This is Licenced, and entered into the Regiſter-booke at Stationers Hall, according to order.

LONDON,
Printed for *Iohn Wright* and *Thomas Bates*, and are to be ſold at their ſhops in the Old-baily, 1643.



A MOST

Certain, Strange, and true Discovery of a

VVITCH.

Being taken by some of the Parliament Forces, as she was standing on a small planck-board and saying on it over the River of *Newbury*:

Together with the strange and true manner of her death, with the prophetical words and speeches she used at the same time.



Sept. 28

Printed by John Hammond, 1643.

A TRVE RELATION OF THE VVITCH in the Army.

MAny are in a belief, that this silly sex of women can by no means attaine to that so vile and damned a practise of sorcery, and Witch-craft, in regard of their illiterateneſse and want of learning, which many men have by great learning done, *Adam* by temptation touch and tasted the deceiving apple, so some high learnd & read by the same temptor that deceived him hath bin insnared to contract with the Divel: as for example, in the instancing a few, as *English Bacon* of *Oxford*, *Vandermast* of *Holland*, *Bungy* of *Germany*, *Fostus* of the same, *Franciscus* the *English Monke* of *Bury* Doctor *Blatskeath*,

divers others that were tedious to relate of, but how weake women should attain unto it many are incredible of the same, and many too are opposite in opinion against the same, that giving a possibility to their doubtings, that the malice, and inveterate malice of a woman entirely devoted to her revengefull wrath frequenting desolate and desart places, and giving way unto their wished temptation, may have converse with that world roaring Lion, and covenant and contract upon condition, the like hath in sundry place, and divers times been tried at the Assises of Lancaster, Carlile, Buckingham, and elsewhere, but to come to the intended relation of this Wirch or Sorceresse, as is manifest and credibly related by Gentlemen, Commanders, and Captains, of the Earle of Essex his Army.

A part of the Army marching through Newbury some of the Souldiers being scattered by the reason of their loytering by the way, in gathering Nuts, Apples, Plummes, Blackberries, and the like, one of them by chance in clambring up a tree, being pursued by his fellow or Comrade in waggish merriment, jesting one with another, espied on the river being there adiacent, a tall, lean, slender woman, as he supposed, to his amazement, and great terrour treading of the water with her feet, with as much ease and firmnesse as if one should walk or trample, on the earth, wherewith he softly calls, and beckened to his fellowes to behold it, and with all possible speed that could be to obscure them from her sight, who as conveniently

as they could they did obſerve, this could be no little amazement unto them you may think to ſee a woman dance upon the water, nor could all their ſights be deluded, though perhaps one might but coming neater to the ſhore, they could perceive there was a plank or deale overſhadowed with a little ſhallow water that ſhe ſtood upon, the which did beare her up, anon rode by ſome of the Commanders who were eye witneſſes, as well as they, and were as much aſtoniſhed as they could be, ſtill too and fro ſhe fleeted on the water, the boord ſtanding firm bout upright, indeed I have both heard and read of many that in tempeſts and on rivers by caſualty have beene ſhipwracked, or caſt over board, where catching empty barrells, rudders, boards, or planks have made good ſhift by the aſſiſting providence of God to get on ſhore, but not in this womans kind to ſtand upon the board, turning and winding it which way ſhe pleaſed, making it paſtime to her, as little thinking who perceived her tricks, or that ſhe did imagine that they were the laſt ſhe ever ſhould ſhow, as we have heard the ſwan ſing before her death, ſo did this divelliſh woman, as after plainly it appeared make ſport before her death, at laſt having ſufficiently been upon the water, he that deceived her alway did ſo then, blinding her that ſhe could not at her landing ſee the ambuſh that was laid for her, coming upon the ſhore ſhe gave the board a puſh, which they plainly perceived, and croſſed the river, they ſearched after her but could not find her ſhe being landed the Commanders beholding her, gave order to lay

hold

hold on her and bring her to them ſtraight, the which ſome were fearfull, but ſome being more venturous then other ſome, boldly went to her & ſeized on her by the armes, demanding what ſhe was? but the woman no whit replying any words unto them, they brought her to the Commanders, to whom though mightily ſhe was urged ſhe did reply as little: ſo conſulting with themſelues what ſhould be done with her, being it ſo apparently appeard ſhe was a *witch*, being loth to let her goe, & as loth to carry her with them, ſo they reſolved with themſelves, to make a ſhot at her, and gave order to a couple of their Souldiers that were approved good marks-men, to charge and ſhoot her ſtraight, which they prepared to do: ſo ſetting her boult upright againſt a mud banke or wall; two of the Souldiers according to their command made themſelues ready, where having taken aime gave fire and ſhot at her as thinking ſure they had ſped her, but with a deriding and loud laughter at them ſhe caught their bullets in her hands and chew'd them, which was a ſtronger teſtimony then the water, that ſhe was the ſame that their imaginations thought her for to be, ſo reſolving with themſelues if either fire or ſword or halter were ſufficient for to make an end of her, one ſet his Carbin cloſe unto her breſt: where diſcharging, the bullet back rebounded like a ball, and narrowly he miſt it in his face that was the ſhooter: this ſo enraged the Gentleman, that one drew out his ſword & manfully run at her with all the force his ſtrength had power

to make, but it prevailed no more then did the ſhot, the woman ſtill though ſpeeechleſſe, yet in a moſt contemptible way of ſcorn, ſtill laughing at them, which did the more exhauſt their furie againſt her life, yet one amongſt the reſt had heard that piercing or drawing bloud from forth the veines that croſſe the temples of the head, it would prevail againſt the ſtrongeſt ſorcery, and quell the force of Witchcraft, which was allowed for triall: the woman hearing this, knew then the Devill had left her and her power was gone, wherefore ſhe began alowd to cry, and roare, tearing her haire, and making pitious moan, which in theſe words expreſſed were; And is it come to paſſe, that I muſt dye indeed? why then his Excellency the Earle of Eſſex ſhall be fortunate and win the field, after which no more words could be got from her; wherewith they immediately diſcharged a Piſtoll underneath her eare, at which ſhe ſtraight ſunk down and dyed, leaving her legacy of a deteſted carcaſſe to the wormes, her ſoul we ought not to iudge of, though the evills of her wicked life and death can ſcape no cenſure.

FINIS.

This Book is not Printed according to Order.

FINIS.

10

A TRVE AND IMPARTIALL Relation of the BATTAILE BETWIXT, *HIS MAIESTIES* ARMY, and that of the REBELLS neare *Newbery* in *Berk-ſhire*, Sept. 20. 1643.

WITH

The ſeverall Actions of the KINGS Army ſince His MAIESTIES removing it from before *Glouceſter*.

Sent in a Letter from the Army to a Noble Lord.

Sept: 29.

Printed at Oxford by *L. Lichfield*. 1643.

My Lord,

I Have omitted all the laſt Weeke to give your Lordſhip an accompt of the condition of His Majeſties affaires here; every day (till theſe three laſt) having produced little in effect, but much in expectation. But now that the long lookt for *Criſis* of a Battail is over, I have thought it fit to informe your Lordſhip, not onely of the ſucceſſe and circumſtances of that, but alſo of the ſteps and progreſſe to it being doubly obliged ſo to doe, in relation to His Majeſties ſervice, as well as in what I owe to your Lordſhips ſatisfaction, both which I find in as much danger of ſuffering by ſome of our own parties, chargin, the conduct of His Majeſties deſignes with raſhneſſe and imprudence, as in the Rebels perverting the truth of the ſucceſſe of Hi- Armies, by their uſuall arts of falſity, by which they have hitherto ſtill appeared able to make better uſe of defeates, then we of Victorie.

Your Lordſhip may be pleaſed to underſtand, that the Earl of *Eſſex* having deſcended with his Army into the Vale of *Glouceſter*, before the King could well draw His from the Siege up to the hills to fight with him, it was not thought fit to follow him into the incloſed Country, where the King ſhould looſe the great advantage hee had above him in ſtrength of horſe, but rather to make choiſe of ſuch a place to incamp his Army as might be apteſt for theſe three ends: to accommodate his Quarters; to ſtrengthen him in proviſions; and equally to intercept his flight in a faire Country; whether hee ſhould take it by the way of *Worceſter* towards *Warwick*, or by the way of *Cyrenceſter* towards *Reading*, and to theſe purpoſes, the Towne of *Winchcombe* and *Sudely* Caſtle were made choyſe of as the moſt appropriate. But after two daies lodging there, (the Queenes Regiment having in their comming to that quarter defeated one of the Earles beſt Regiments of Horſe of *Dutchmen*, commanded by one *Blaire*) upon intelligence that the Earle was advanced as far as *Tewxbury* and *Vpton* bridge, (whereby it was made probable unto us, that he intended *Warwicke*

(way

way) the king removed his Army of *Eveſham*, from whence having beaten up a quarter of theirs) we were quickly hurried by the newes that *Eſſex* had faced about, and had in the night, with great ſilence ſecrecy, and ſtrange diligence, almoſt gained *Cirenceſter*, and ſurprized two new raiſed Regiments of ours there, before we could get any certain notice of his motions: having left (as it ſeemes) moſt of his great Ordnance and baggage behind him, and amuſing us with a ſhew of Forces ſtill in *Tewxbury* and *Vpton*, which were (as I conceive) thoſe now remaining in Garriſon at *Gloceſter*. Upon certainty of his remove on the Thurſday, our whole Army on the Saturday morning marcht after him, our Horſe with ſuch diligence, that on the Sunday night they quartered within ſixe miles of him, he at *Sunningdon*, we about *Farringdon*. Upon the Munday morning Colonell *Vrrey*, with a party of a Thouſand commanded men, was ſent to follow them in the Reare from their quarters, whileſt Prince *Rupert* with the body of the Cavalry drew over the directeſt way to meete him, and it was our good lucke to croſſe his Army juſt as our party had overtaken it upon the open Downe, two miles on the Northweſt ſide of *Auburne*, the Rebells diſcrying us drew up in Battalia, leaving onely a body of ſome two hundred Horſe upon a hill ſomewhat diſtant from the groſſe of their Army, which we found meanes ſo to ſteale upon with *Vrries* party, as to charge and rout them, and taking two Coronets, and killing Forty or Fifty men, without any loſſe on our part; we beat them into their Foot and Cannon, upon which occaſion we diſcovered ſuch evident ſymptomes of feare and diſtraction in their whole Army, as that the Prince was wel nigh tempted from his temper, and was once reſolved to have charged (with 3000. horſe alone) their whole Army conſiſting of 7000. horſe and 5000. foot at leaſt, and ſtore of Cannon. But newes arriving at the inſtant that our Foot was, beyond expectation, advanced within 6. or 7. miles of us, it impoſed upon his Highneſſe prudence this caution, not to adventure upon halfe our ſtrength that reſt, which the next day he might be ſure to fight for with double power: upon which conſideration he made a ſtand, reſolving that night onely to attend them and hinder their march. We had not ſtood long when we diſcovered that the enemy prepared for a retreat, and by degrees drew away their baggage firſt, then their foot leaving their horſe at a good diſtance from them.

The Prince his Deſigne hereupon was to have charged them: when

halfe their Forces ſhould have bin drawne off the Field into thoſe Lanes, whereunto their baggage was already advanced, but their motions being ſo very ſlow, and the night drawing on, upon ſecond thoughts his Highneſſe judg'd it the beſt courſe to try, if (by a ſmall party he could ingage their horſe, which was then growne to bee at a good diſtance from their Foot: this partee he committed to the care of *Vrrey*, with two Regiments onely neere at hand to ſecond him, keeping the body of his horſe at ſuch a diſtance, as might incourage the Enemy to venture on that ſever'd part, which they did with a little too much incouragement. For (to ſay the truth) the Regiments that ſhould have ſeconded *Vrrey*, not doing their parts ſo well as they ought, forced his partee to make ſomewhat a diſorderly retreat, and the Prince to ſend haſty ſuccours to them, which the Queenes Regiment (commanded by my Lord *Iermyn*) was ordered to doe, which his Lordſhip performed with much Gallantry, being received very ſteadily, by a ſtrong body of the Enemies Horſe, and with a Compoſedneſſe in the Officer that commanded them very remarkably. For his Lordſhip advancing before his Regiment, with the Marqueſſe *de la Vieuville* on the one hand, and the Lord *Digby* on the other (the Enemies Volley of Carabines given them ſmartly at leſſe than 10 yards) being paſt, the Commander ſomewhat forwarder than the reſt, was plainely ſeene to prye into their countenances, and removing his leavell from one to another to diſcharge his Piſtoll as it were by Election at the Lord *Digbyes* head, but without any more hurt, (ſaving onely the burning of his face) than hee himſelfe received by my Lord *Iermyn's* ſword, who (upon the Lord *Digbyes* Piſtoll miſſing fire) ran him with it in to the back, but he was as much beholding to his Armes there, as the L. *Digby* to his headpeece. Immediately upon this ſhocke, the Queens Regiment was ſo charged in the Reare by a freſh body of theirs, that the greateſt part of it, ſhifting for themſelves, the Lord *Iermyn*, accompanied with the French Marqueſſe, and the Officers onely of his Regiment, thought it as ſafe a way as well as the moſt honourable, to venture forwards through their whole Army, rather than to charge back through thoſe that had invironed him, and ſo with admirable ſucceſſe (the unhappy loſſe of that gallant Marqueſſe excepted) he brought 4 Colours and all his Officers off ſafe, having made their way round, through the groſſe of the enemies Foot. The L. *Digby* being ſtonn'd, &c for the preſent blinded with his ſhot, was fortunately reſcued out of a

Regiment

Regiment of the Enemies by a brave Charge, which Prince *Rupert* in perſon made upon them with his owne Troop, wherein his Highneſſe horſe was ſhot in the head under him, but yet by Gods bleſſing brought him off; and ſo the Enemies horſe being beaten up quite to their Foot, and Cannon, the night comming upon us, gave a period to that action. That night we quarterd in the field ſome 2 miles diſtant from the Enemy, who by the next morning was ſtolen away as far as *Hungerford*; whereupon, the Prince conjecturing rightly the courſe they would hold, drew his horſe the directeſt way towards *Newbury*, aſſigning the Foot alſo their Randevouz there that night, where, luckily they met in the Evening, at the ſame inſtant that the Earle of *Eſſex* his Army appeared within a mile of the Towne, with little thought (as I conceive) of finding his intended quarter ſo prepoſſeſt: upon ſight of our Army they retreated into certaine hedges & Faſtneſſes, a mile and halfe diſtant from *Newbury* weſtward. The Rebels thus happily overtaken in their flight, conſultation was held of the way to prevent their farther evading us, and it was reſolved on for the beſt, to draw all the Kings Army that night into a large field on the other ſide of *Newbury*, adjoyning to thoſe cloſes where the Enemy had made this haul, to the end we that might be in readines to preſſe upon the firſt motion of theirs. The night was paſt in much uncertainty, but with opinion on our part, that they were marcht away. The next morning being Wedneſday the 20. of *Sept.* by breake of day, (in ſtead of the flight which upon all their former proceedings, we had reaſon to expect) we diſcovered them ſetled in the moſt advantagious way imaginable of receiving us, whether invited to it by the extraordinary advantages of the place, or ingaged to it by the deſpaire of eſcaping us by a Retreat, I know not, but there we found them, their Foot, their Horſe, and their Cannon planted with much skill, not onely for moleſting us, and preſerving themſelves, but even for temptation to us to aſſayle them upon thoſe diſadvantages. For having lodged their Baggage and Principall Reſerve both of Horſe and Foot, upon a Hill ſide under a Wood neer *Hampſted*, fenced by hedges & dithes inacceſſable, but by ſuch and ſuch paſſes, and having diſpoſed another principal part of their ſtrength betwixt that and a place called *Enbourne*, in ſtrong hedges, and houſes, with apt Batteries on both ſides, for bravadoes ſake, or to invite us, they had drawne out into Battalia into a litle Heath on the South-ſide of *Enbourne* three bodies of Foot, both lined and flanked with ſtrong bodies of Horſe,

and

and under favour of Cannon, so as that upon all occasions they might conveniently power out thither from their Holds what new strength they pleased, or, if beaten, might have a safe Retreat, into the adjoyning Fastnesses, which nature and they had both so well secured, they being so advantagiously placed for fight, and so disadvantagiously for subsistence, we having *Newbury* at our backs to susteine us, and so many more horse then they to cut off provision. It may wel occur to your Lordship to question why (since it doth to so many more to centure that) wee did not endeavour to combat them: so by their necessityes as to oblige them for want of sustenance to retreat over some more equall Country, rather than to assayle them upon such dangerous oddes of Scituation. The answer to this objection by way of excuse, that we were in some sort to lead on, and ingaged by the tempting prospect of that little Battalia I mentioned upon the Heath; and by way of justification I am to tell you, that there was within the Enemies Dominion a round hill not suspected nor observed by us the night before, from whence a battery would command all the plain before *Newbury*, where the Kings Army stood, insomuch that unlesse we possest our selves of that hill, there was no holding of that field, but the King must have retreated with his Army thence, the dishonor of which, I believe you will easily consent ought to outweigh the hazard of attempting them, and (to say the truth) even without their having that Hill, the Kings person was exposed all day to much more hazard of the Cannon than was fitting, the Rebels imploying it very freely where ever by any signes they could discover his presence. This hill and that heath I mention'd, were the 2 eminent sceanes of all that dayes action, from 7 a clock in the morning till 7 at night, except onely one attempt made by them from their grand Reserve upon a passe on our right hand neare the River possest by the Kings Life-guards, in which they were repulsed. The issue of the Battell on the heath (first begun and quickly ended) was a totall routing of their horse, the possessing of 5 pieces of Cannon there, though able to bring off but one of them, the forcing the Foot to retreat into their strength, though unbroken, for (giue their due) they shewed themselves like good men, and lastly the gaining and holding the place.

This action was done meerely by our horse, for (to say truth) our foot having found a hillocke in the Heath that sheltered them from the Enemies Cannon, would not be drawne a foot from thence. The

Generall

General and Prince *Ruberts* perſonal preſence and conduct, contributed much to the good ſucceſſe, as alſo the Lieut. general *Willmots*. Chiefe Officers of horſe, that bore a principall part in the action it ſelfe, were my Lord of *Carnarven*, Colonell *Gerard*, Sir *Charles Lucas*, the Earle of Northampton, the Lord *Chandois* and *Daniel Oneale*. To name them all that did eminently there, were to give you a Catalogue of all our gentlemen of quality there preſent: for there is ſcarcely any that did not behave himſelf remarkably. Perſons of note killed there, were the Earle of *Carnarvan*, the Earl of *Sunderland*, Col. *Morgan*, Lieut. Col. *Fielding*, and ſome more Volunteers, whoſe names I cannot collect, amongſt the reſt, Sir *George Strodes* eldeſt Son, a valiant and an ingenious young man; Perſons of note hurt; of prime Officers, the Lord *Andover*, Sir *Charles Lucas*, Colonell *Charles Gerard*, and Colonell *Ivers*. Of lower Officers abundance, but none that I heare either of them or thoſe dangerouſly. Of Volunteers, the Earle of *Peterborough*, and Mr. *John Ruſſel*, Mr. *Edward Sackvild*, Mr. *Henry Howard*, *George Porter*, with many more.

The action of the hill was carried with as much bravery both by our Horſe and Foot as on the Heath by the Horſe alone, the Foot Commanded by Sir *Nicolas Tyron*, the Horſe by Sir *John Byron*, who after ſixe houres (the hotteſt diſpute that hath beene ſeene) gained it from my Lord of *Eſſex* his owne guards that had poſſeſt it, enjoyed it quietly many houres, and in the end (the Enemy ſetting up his reſt to regaine it, after as hot a fight as at their taking it) repulſed him, and kept it ſtill.

Officers of note hurt there, were Colonell *Darcy*, *George Liſle*, and *Ned Villiers*, and the Lord Viſcount *Flakland* (volunteering it with too much bravery) unfortunately killed. I may have omitted many perſons as eminent in their actions that day, as ſome of theſe I have named, but it being ſo endleſſe a task to nominate all, I have only particularized ſuch as I conceive to be of your Lordſhips acquaintance.

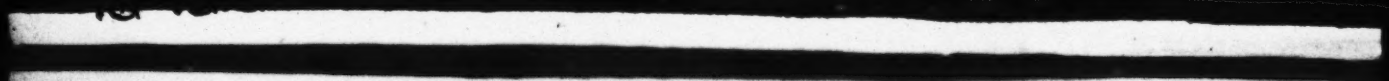
Your Lordſhip doth not expect that I ſhould tell you of noble men killed on the other ſide, nor much of Gentry, but of ſuch things as they cal Officers, their Priſoners aſſure us concurringly that the moſt and principall of them are ſlaine, The night comming upon us ſoon after the Enimies finall repulſe from that hil, the King drew all his Army up to the top of the heath, keeping poſſeſſion

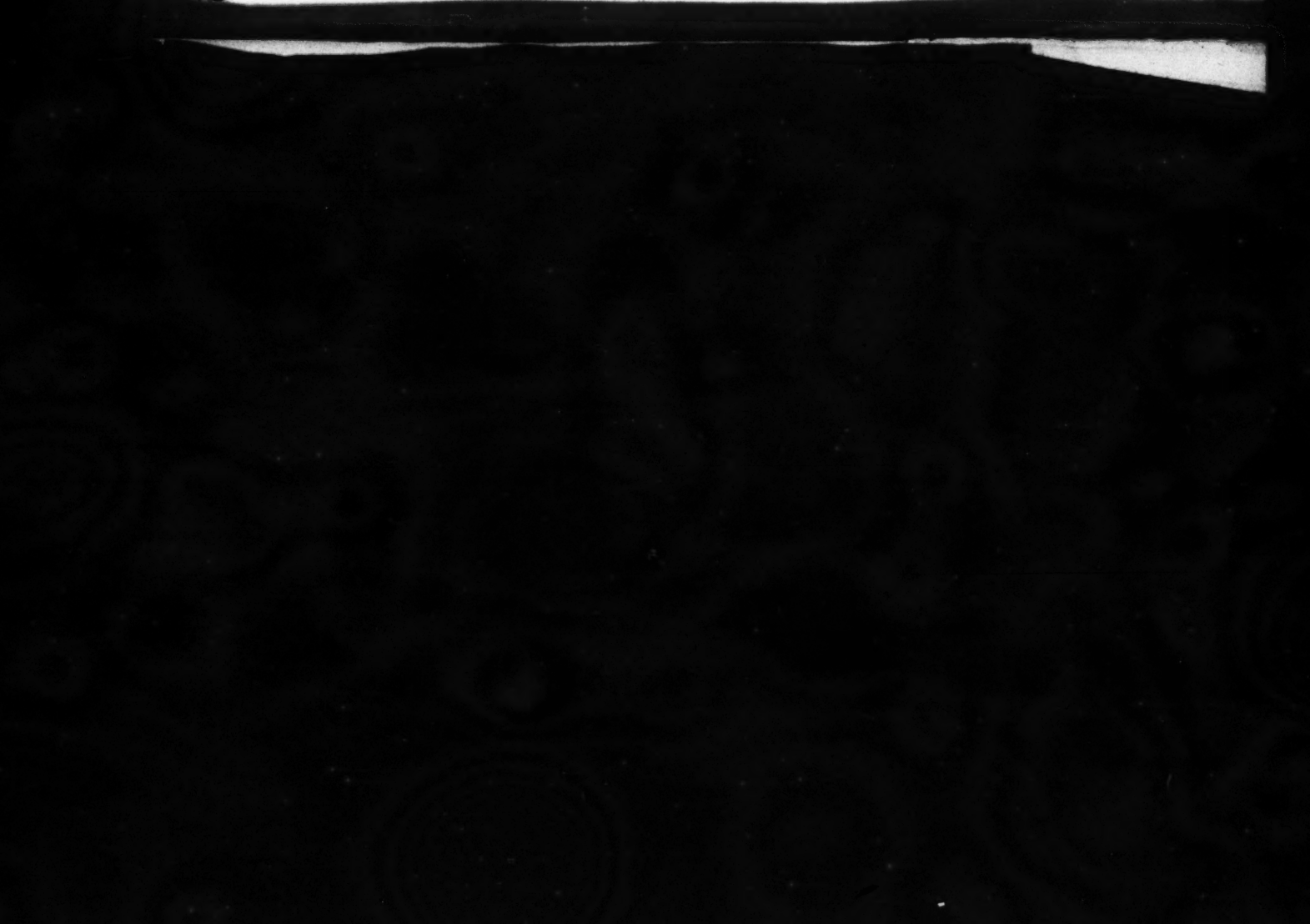
poſſeſſion both of that, and of the hill till towards night, at which time, His Horſe and Foot, being extremely tyred, and being probably informed that the Enimy had retreated with their carriges, and a principall part of their Army, it was thought fit to draw his Horſe into Quarters on the other ſide of the River, and His foot into the Towne, principally to refreſh them, and to inable them for the next daies purſuit, but in part (for I will conceale nothing from your Lordſhip) to make a Bridge to a flying Enimy, leaſt in deed too great a deſpaire of retreat might have made them opiniate a ſecond fight in that diſadvantagious place, where having not (to tell you the truth) Powder enough left for halfe ſuch another day, having ſpent four ſcore barrells in it, threeſcore more then had ſerved the turne at *Edge hill*, nor could we be aſſured that the ſupply from *Oxford* of 100. Barrelles more could come to us till the next day at noone.

Thus my Lord have I given your Lordſhip as true an accompt as I can, of Gods bleſſing upon the juſtice of His Majeſties Armies that day, which (conſidering the diſadvantage we fought upon) may well be counted in it ſelfe a happy ſucceſſe, but in the affects it hath ſince had in our purſuit of my Lord of *Eſſex*, our defeating in that purſuit, his two beſt remaining Regiments of Horſe, our diſſipating in ſo great a meaſure his Army, and ſending the Rebels back with ſo much terror, to their neſt (*London*) may well bee reputed a great victory; and yet I am confident that our having gained the Field, Colours, Cannon, ſtore of Priſoners, from them, beaten them from all places, that we under took, repulſed them from all that they attempted, our having execution on them in their flight, and all this with the loſſe of halfe their numbers, all the conſeſt enſignes of a battaile gained; will not have kindled lighter bonefires with us in joy and thankſgiving, then with the remaining Rebells in hopes yet farther to abuſe the people, by paſſing ſtill upon them deliverancies for Victories.

From Newbery *this* 22. *of Sept*, 1643.

Your Lordſhips moſt humble Servant.





A True Relation OF A PLOT

To betray the Towne of *Poole* in the County of DORSET.

And likewiſe how many of the Conſpirators themſelves were entrapped and cut off.

And more particularly of the narrow eſcape of the Lord *Craford*.

As it was preſented to the Houſe *of* Commons 29 *September* 1643.

LONDON,
Printed by *L. N.* for *Laurence Blaikelocke*, and are to be ſold at his ſhop at *Temple-Barre*. 1643.

A True Relation

of

A P I O N T

A True Relation of a Plot to betray the Town of *Poole* in the County of Dorſet. And likewiſe how many of the Conſpirators themſelves were entrapped and cut off.

And more particularly of the narrow eſcape of the Lord *Craford*.

CAptaine *Francis Sydenham* being quartered in *Poole*, in the houſe of a malignant, who wanting monies, and having ſome debts owing him in the Countrey, obtained leave for his wife to goe to *Winborne*, a malignant Towne, about foure miles diſtant, there

to receive ſome money, and accordingly thither ſhe went; where meeting with Captaine *Thomas Phillips* (who dwelt not farre thence) and he diſcourſing with her, and amongſt other things required what Captaines there were in *Poole*; and ſhe amongſt the reſt comming to name Captaine *Francis Sydenham*; Captaine *Phillips*, thereupon ſeemed deſirous to ſpeake with him; the woman at her returne to *Poole*, finding the Captaine ſomewhat diſcontented, and willing to heare newes, and withall taking upon him the face of a Malignant, and complaining to her of his loſſes in *Ireland*, and in the Parliament ſervice, ſhe thereupon imparted unto him Captaine *Phillips* his deſire of giving him a meeting, unto which, out of a purpoſe to dive further into the buſineſſe, he ſeemed to conſent, ſo as it might be done with ſecrecy: and to contrive it the better, Letters paſsing to and fro, a place of meeting is appointed, and herewith Captaine *Sydenham* makes Maſter *Bingham* the Governour privately acquainted. At this meeting (after ſome complement) Captaine *Phillips* ſeeming much to deſire the others good, and conceiving him to be in a wrong way, perſwaded him to ſtand for his Majeſty, whereunto Captaine *Sydenham* ſeemed to give conſent, ſo as hee might have his pardon, and the loſſe which he had ſuſtained in the Parliaments ſervice repaired, which Captaine *Phillips* promiſed to procure, ſo as he would be helpefull for the regaining of the Towne of *Poole* for his Maieſties ſervice, which as he ſuppoſed lay in his power to doe: whereunto Captaine *Sydenham* ſeemed

ſeemed to be willing; Captaine *Phillips* afterward acquainted the Earle of *Craford* with the whole buſineſſe, who being ready to grant what was deſired, ſent unto Captaine *Sydenham* a Letrer under his hand and ſeale, promiſing pardon for all former delinqnencies, and ſatisfaction for loſſes in the Parliament ſervice, with free egreſſe and regreſſe, to effect the gaining of the Towne for his Majeſtie. Captaine *Sydenham* thinking to make ſome other advantage hereof, ſeemed to deſire ſome aſſurance of the reality of his promiſes: whereupon the Earle ſent him forty pounds by one *Melledge* a Malignant Miniſter; promiſing withall, that he ſhould want no money, ſo as he would bee conſtant to his Majeſtie and his Lordſhip: upon this, Captaine *Sydenham* vowes and proteſts never to fight againſt his Majeſtie; with which Proteſtation the Earle was ſo well ſatisfied, as that they began to treat more particularly of the manner how to betray the Towne and the Ship in *Brownſey* Roade, which was contrived in this manner, *viz.* That he ſhould be Captaine of the watch, at a night appointed, his men being on the guard, and the Earle then to approach the Towne with ſome Troopes of horſe in the dead of the night, and that the Gate ſhould bee left open, and the Earle comming ſhould cauſe a Horne to be blowne (as Captaine *Sedenham* uſed to do for want of a Trumpet when he went abroad) that ſo the Towne and the ſmall Ship lying right againſt the Gate might not ſuſpect them; and ſo they entering the Towne and the Captaine flying for ſafety, and crying out, that he

was betrayed, ſhould preſently go to the Parliament Ship, and with ſuch ſtrength as he had with him to ſeize on her: The Earle likeing the plot very well, ſent the Captaine an hundred pounds, promiſeing him a Seargiant majors place (at the leaſt) in the Kings Army, and the Ship for his paines, dureing this treaty the Earls adviſe was, that the Captaine, to avoyd ſuſpition ſhould ſhew himſelf as adventerous as ever before, which was accordingly followed by Captaine *Sydenham*, who tooke Leiutenant Colonell *Verney*, and ſome Officers priſoners beſides divers Horſe and Arms, the night being deſigned and the time, about two of the clock the Captaine ſent out one of his men to tell them that all things was in a readineſſe, and that he expected their comming: Whereupon at the time appointed the Earle with all his Horſe, being eight Troops, and two Regiments of the Marqueſſe of *Hartfords* Foot, under Colonell *Aſhley*, and Colonell *Griffeth*; being about foure hundered, which with ſuch foot as they could get up in the Countrie, made in all five hundered, came on, the Captaine ſending out ſome to draw them along, whom the Earle kindely entertained, and he comming on was welcomed, crying (*all is our owne, on, on,*) which they hearing ruſhing in upon the Gate, the Earle being one of the foremoſt; but before the Gate, was an halfe moone, at the enterance of which, there were chaines to be drawne up at pleaſure; the Earl with his Horſe filling the halfe moone, the chaines were then drawn up, and the Muskets and Ordinance

Ordinance (placed conveniently on purpoſe) gave fire upon thoſe that came on, which cauſed all that were not ſlaine to throwe downe their Armes and runne away. The Armes which they loſt for Horſe and Foot, were about three hundered, in the halfe moone were taken neer fifty Horſe, the riders eſcapeing all but twenty which were taken Priſoners; the Earle himſelfe eſcaping narrowly; had not the great Gunns been mounted too high above the ground where moſt of them were, there had not many of thoſe eſcaped that were within ſhot. The number of thoſe that were ſlaine is not certainly knowne, the Country reports there were divers Cart-loades.

FINIS.

This is Licenſed and entered into the Hall-Booke, according to Order.

FINIS.

This is Recorded and entered in the
Hall-Book, according to Order.

12

Numb. 14.

THE PARLIAMENT SCOUT:

Communicating His Intelligence

TO THE

KINGDOME.

From *Friday* the 22. of *Septemb.* to *Friday* the 29. of *Septemb.* 1643.

IN regard every mans eyes are upon the late ſervice of his Excellencie the Earle of *Eſſex*, our Scout is the more large in the Relation, yet he will paſſe by his advance to *Glocester*, and the reliefe of that City, ſo well knowne, onely with this ſhort concerning the Marqueſſe *De Viville*, who riding too far into our Body, was beat off his horſe, and had ſome ſmall wounds, and was after ſtript naked, and had his clothes and money taken from him, and after that, not asking quarter, nor declaring whom he was, thought he ſhould have had the op-

portunitie of eſcape, which attempting, he was firſt cut with a ſword upon his mouth, and after ſhot mortally, he breathing theſe laſt words, *You ſee dying a great Marquiſſe*: This is the rather recited, that great men may ſee the miſeries of war, and that the begger and Marquiſſe alike ſubject to death · ſome ſay they that killed him were ſo much the harſher, becauſe he was a Frenchman, but it is rather to be thought, his not begging quarter was the cauſe of his miſery, which he did not untill after his flight to eſcape; but chiefly his falling into rude hands of ſouldiers: his Majeſtie had afterward his body to be interred as he thought good. Severall other skirmiſhes were betweene the Armies, the enemy matching ſo neere, thereby to cut off reliefe, which though they did to ſtraiten us and ſpoile us, yet it proved to our advantage, for by that meanes our body kept cloſe together, and marched the faſter, out of a deſire to be fighting with them: But to come to the maine buſineſſe, which though ſomewhat later then others, yet as full as any in the moſt materiall things, we hope.

His Excellencie being upon his return from *Glocester*, thought it beſt to draw towards *London*, which he did for theſe reaſons; That he might the better receive the helpe, if occaſion, of the forces raiſed for Sir *William Waller*, and get proviſions for his Army, which by the enemie was kept from him, ſtill ſweeping all away in the Van of his Army: his Excellencie being come within a few miles of *Newbery*, he underſtood of the enemies being at hand, and indeed ſo at hand as to neceſſitate a fight or periſhing; and being in a Countrey where they were well acquainted, but my Lord not; they poſſeſt themſelves of all advantages, having their maine body in a large place, ready to receive us; and to charge whom, we were to paſſe a lane, in which but ſix a breaſt could march, by which meanes we were deprived of the reliefe of Horſe and Cannon, and being in expecta-

tion

tion of a ſtrong party charging us in the Rear, which to looke to Major *Skipton* was called off from the Front of our Army, we ſaw no way but to fight or periſh: It fell out unhappily that the City Regiments contrary to my Lords direction, and intention were firſt and moſt deſperatly ingaged, and lay open to their enemies Cannon and horſe which was a ſad buſineſſe, the beſt of an Army being uſually kept for the turne of the day: And as the Turkes put the Nigers or refuſe on at firſt to blunt the edge of the enemies ſwords, but to the joy of the enemy it fell out here contrary, he looſing for a long time none but Totterdemalian Welch, and Iriſh, whileſt we loſt Citizens of a City not inferiour to Rome: The fight began about ſix in the morning, and held while twelve at night more or leſſe, we had a great loſſe at the beginning of the day, fighting ſix houres, and in all that time could not have the benefit of our Cannon, the enemy charges at the firſt very deſperately, and mightily daunts our men, but if once the Fronts of their horſe be but ſhaked, the reſidue are as cowardly as can be, and this Front of horſe with which they charge, are moſt of other Nations, at laſt our horſe got to be upon equall ground with them, we then charged them with great courage, in which Sir *Philip Stapleton* did bravely with my Lord Generalls Regiment, charging the enemy five times, its true many of them loſt their lives, and no wonder, when they charge ſo often and have little or no reliefe, the enemy being carefull to relieve their parties continually with freſh men; In the ſervice of this Regiment, Commiſſarie *Copley* was ſorely wounded and his colours loſt, which was all the colours of foot or horſe we loſt, thoſe Regiments that did ingage, did bravely; and here we ſhould touch upon the Scots Commanders, and tell you how valiantly they did, and ſome of the Engliſh, but we will be ſo charitable as to aſſure you they could not come into the fight by reaſon of the

narrowneſſe of the paſſage, though the Malignants ſay that they were aſſured for His Majeſtie, and expected to have revolted; the fight was no ſooner brought to an equality of ground, but the Royall Armie ſhrunke and gave ground, having felt at laſt both the force of our ſwords, Muskets and Cannon, which latter did admirable execution; let it be conſidered, & let God be ſeen in it, that we ſhould make our way as before, to get to equall ground with the enemy, our paſſage being in a lane, the hedges on both ſides lined with Musketiers, and the enemies grand body at the end of the lane: The fight held between the horſe untill it was darke, and between the Musketiers in the hedges untill twelve a clocke, but at laſt the enemy retreated a little and left my Lord upon their ground, and his ſouldiers had the pillaging of the dead, being about 1400. in all of which we could not finde above 100. and fourty which we could ſay were ours: during the fight they ſent into *Newbery* about twenty five carts full of wounded men, and in this we cannot brag, for we had neer three hundred wounded alſo, and that in a ſad manner: and that which makes it more ſad, is, they were moſt of them of our City Regiments: Concerning the Commanders ſlaine on either ſide, they loſt we doubt more men of honour then we, as the Lord *Carnarvan* the Lord *Spencer*, and the Lord of *Peterborough*, three brave young blades, hot ſpurs, the old Foxes knew how to keep backe who have all loſt their Court preferment, God ſend more of them in the next fight; but we feare they will grow wiſer in time, they talke of *Percy* and *Jermin* being wounded or killed, & ſo loſt their new honor, but they its like will be reſerved to ſerve Her Majeſtie a while longer: We beleeve the Lord *Faulkland*, Captaine *Bartue* and ſome others of note were ſlaine, though their bodies were not found, becauſe P. *Rupert* ſent a Trumpet to my Lord to have leave that their ſervants might fetch their bodies off if they were there; there were divers fine and rich crucifixes found about

bout the dead whom we pillaged, ſo that his Holineſſe hath loſt ſome blood as well as the Parliament: The Lord Generall took unexpreſſable paines; his horſe fell under him, being tired with continuall motion and want of reſt, Major *Skipton* rid downe three horſes that day: We loſt Colonell *Tucker*, Leiutenant Colonell *Bamfield*, Captaine *Hunt* and three or four other City Captains, no doubt but the Parliament and my Lord Generall though they cannot give honour under the great Seal, yet will otherwayes ſee to reward and preferre thoſe that have done bravely, and neglect or caſhire the undeſerving; we muſt not forget Colonell *Harveys* Regiment, and the exploits done by it, which the Colonell is moſt able to relate, and will undoubtedly be ready being returned, to ſatisfie any that ſhall aske him; the Lord *Roberts* who never budged from his Regiment, did as bravely as any: Colonell *Barkley* ſtood bravely to the buſineſſe and hath again given full teſtimony of his valour: we ſhould ſpeak of Captaine *Blare* and ſome others, but we have not ſo full teſtimony as we deſire; thus have you a ſhort of the Wedneſday buſineſſe, only to conclude, take ſome few obſervations.

1. That my Lord Generalls Forces wanted meat and drink, one gave ten ſhillings for a quart of water.

2. That my Lord Generall had not an houres time of conſult before his Forces were engaged, the enemy a day.

3. That, notwithſtanding the diſadvantage of ground, we flew moſt and got ground.

4. That we ſtood upon the enemies ground all night, and they marched firſt away on Thurſday morning.

5. That not above one fourth part of our Horſe were engaged, nor above a third of our Foot.

6. That it is written by one of credit, that they have neere ſixty Commanders ſlaine, which were brought off in the fight, which is not unlike, they carrying away in the fight, none but men of quality in all probability, thirty of which were buried at *Newbery*.

7. That of thoſe ſlaine in the fight, of his Majeſties party there were more brave perſonable men then could be pickt out of all my Lords Army, that is, for ſtature.

8. It is reported that his Majeſtie deſired to ſee the dead, which, ſome ſay, having viewed, he went ſadly away, and immediatly to *Oxford*; it is not good to be too prodigall of bloud, eſpecially noble and gentle bloud.

9. That the enemie was moſt confident of the day, and had given order not to give quarter, which although it were known to our party, yet ſome of ours took onely money, ſword and piſtols, and let them go.

10. That, notwithſtanding the former nights fight, the enemy fell upon us on the Thurſday, and had a hot skirmiſh, but was repulſed, with the loſſe of fiftie, but we loſt men, and after foure wagons.

And thus have we brought my Lord, and his remaining forces, to *Redding*, whence on Saturday laſt a Letter came, and a Meſſenger: The Houſe of Commons, at a Conference, moved there might be moneys forthwith procured for the proſecution of the war, and that with all ſpeed, becauſe the enemy by the late fight had loſt their whole infantry, not a thouſand remaining, but were either ſlaine, wounded, or fled; a thouſand eſcaping, as is reported, the night after the fight, beſides thoſe fled in the fight. Secondly, their Ammunition was almoſt, if not altogether, ſpent, and that they receive not new ſupplies, ſhips might be ſent to lie before *Briſtoll*, *Newcaſtle*, *&c.*

On Monday his Excellencie came to *London*, many of his Horſe are quartered neere *London*, Tueſday the Citie Forces came in many of them, and the reſt are expected.

As for Sir *William Waller*, he is about *Windſor*, and hath an indifferent ſtrength, ſome talke as if there were many rude Officers and ſouldiers gone along with him, but others that underſtand

ſtand as well, ſay he hath a company of brave Horſe. There went out a Regiment of Dragooneers from *London* on Tueſday, the common ſaying is, Dragooneers are a rude multitude, but though they marched not very ſoberly, yet we will hope better of them. It were a good worke to ſend along with him ſome of the beſt experienced of my Lord Generalls Commanders, and ſome of his Forces, and of them, thoſe that in the late fight had not opportunitie to engage, it may be they will have it next time.

This muſt be ſeriouſly thought of, to ſtrike while the iron is hot, for if his Majeſtie recrute againe, the war is never the neerer an end, if we take but Horſe enough, we may either force the enemy to fight, or ſtarve him if he betake himſelfe with his Horſe to any Hold or Towne of ſtrength; if he flie towards Wales, or Weſt, we have the opportunity of clearing the heart of the Kingdome, which cannot be but a mighty advantage.

We are aſſured from good hands that *Te Deum* hath been ſung at *Oxford* and the bells have been rung for the late victory obtained neere *Newbery*, but how ever the buſineſſe hath been carried, their party in London do not ſecond the joy at *Oxford*, by feaſting and otherwayes.

Concerning the Covenant taken in Weſtminſter Pariſh Church, its largely related both for the ſolemnity, and the men that prayed, as Maſter *White* of *Dorcheſter*, that commented, as M. *Nie*, D. *Gouge* praied after, and alſo M. *Hinderſons* ſtanding up for the Commiſſioners, and ſo for the Kingdom of Scotland, among other paſſages that he had, he had this, that the Pope, did he know of this Covenant, it would put him (and will when he heares of it) into *Belſhazzars* condition.

We underſtand that Sir *William Waller* finding the two Regiments of Auxiliaries appointed to go with him to be ſmall,

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he thought it not good to make uſe of them, being a conſiderable power beſides, having 2000. horſe and 3000. foot already with him, in and about *Windſor*, beſides thoſe that are to come after.

As concerning the Weſt of England, that is to ſay, the Counties of *Devon*, *Sommerſet*, *Gloceſter*, and *Wiltſhire*, it is moſt neceſſary, that there be ſome courſe taken to oppoſe the enemy, and why were it not a good way to ſend three or 4000. men into *Cornwell*, by which meanes the enemy might be buſied, and the Kings Army hindered of recrute, it were good the like were done in Wales alſo; its the uſuall cuſtome in wars abroad to get Winter Quarters in the enemies Countries, by which they do not onely live upon him, but diſenable him for the future for offending them.

As concerning the Scots comming, though the adverſe party reſt confident they will not come, becauſe they are not come yet, let them know they will feele that they do not beleeve, unleſſe they can prevent it.

For the Siege of *Hull*, or rather the blocking up of it; its proſecuted by my Lord *Newcaſtle*, and if reliefe and ſupplies come not, or the enemy be not buſied another way; time may gaine the greateſt and ſtrongeſt Hold that is, but we hope the Marquiſſe will be buſied ere long ſome otherway: As for Colonell *Cromwell*, we do not beleeve what is ſaid of his enemies, that he is routed or taken priſoner, or that as yet any action hath been betwixt them: we hope my Lord *Manchester* will in ſhort time be conſiderable, and that he will be in Lincolnſhire within fourteen dayes to joyne with Colonell *Cromwell*.

There was a collection yeſterday for reliefe of maimed Souldiers through all the Churches of the City and Suburbs: Sir *Edward Peto* that conſtant ſouldier for the liberties of England, died the weeke paſt of the army diſeaſe.

We underſtand by Letters this week, that the King of Portugall is on his march againſt the Spaniard, that the King of ſpaine with his power is like ſhortly to encounter with Monſieur *La Mot* the French Generall in *Cattalonia*. That the differences increaſe between the Pope and the Italian Princes, that Count *Harcourt* is upon his Journey as Ambaſſadour for England, that the French grow weak about *Alſatia*, that the Baynaryans are got on this ſide the Rhine; that the Swedes retreat towards *Siletia* out of *Moravia*, that the Hungaryans refuſe abſolutely to give the Emperour aide againſt the Swedes, that the Prince of *Orange* is returned into Quarters: That at laſt we are like to have a meeting at *Munſter*.

This is Licenſed and Entred into the Hall Booke according to Order.

Printed by *G. Biſhop*, and *R. White*.



A True

RELATION

FROM

HVLL

OF

The preſcnt ſtate and condition it is in.

AS

It was written in a Letter from thence by one of good quality, to a Citizen in *London*, being dated the 19th of this inſtant Moneth of *Septemb.* 1643.

VVhich Letter was brought into *London* the twenty eight of this Moneth.

Ordered to bee Printed.

LONDON,
Printed by *G. Dexter*, for *Iohn Bull.*
Anno 1643. *Sept.* 30.

Hull the 19th. of *Septemb.* 1643.

AS for newes from hence, I shall informe you as followeth: We found this towne beleagured by the Earle of Newcastles Forces, to the number of 15 thousand, as is credibly reported, they lye at Cottingham, and Newland, and those that lie nearest, are about a mile off from the Towne, they have cast up severall Works against the Towne, and planted divers Peices of Battteries in them, and daily make many shots against it, but blessed bee God have done little hurt, although they have shot many 36 pound

bullets, especially upon the last Lords Day when wee were at Church, they came flying over it and flew into the Market place but did no hurt but to a Maligmants Chimneys. Every Day many shots with the great Pieces are made from the Towne and Blockhouse against the Enemies Workes, and the Town where they are but wee cannot heare certainly what execution hath bin done, our musqueteers and theirs playing continually at one another in the mid way, so that they are yet kept at a distance that they cannot shoote their Granadoes into the Town to fire it: They have spoyl'd all the Country neere Hull, and most miserably plundered Beverly, they have cut off our fresh water, but (God be blessed) here is no great want of provision for men as yet, bread is the scarcest, there is Corne enough in the Towne, but they cannot get it grinded fast enough. Newcastle is exceeding mad that he cannot get this Towne for his winter quarters as he did hope, or to be

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a ſanctuary for him from the Scots: Its reported that he cares not for the loſſe of ten thouſand Men, ſo that hee could but poſſeſſe himſelfe of the Town for by the Commiſſion of Array, the Lord Dunbar e brings in all the Country men to make his number great. The laſt Weeke We cut the Banks to let out the Water into the grounds, which overflowes indifferent well, but it's thought they uſe ſome meanes to let it in againe, it will be ſome hindrance to them as it is. There is no feare of the Towne in probability, if the Lord have not deſigned to give it into the enemies hand; and I am perſwaded they will returne again to Yorke ere long with loſſe and ſhame: Colonell Cromwell is come into Lincolne-ſhire with 5000. horſe and foot, and hath ſent ſome troops to Barton yeſterday to meete with our horſe, which are going over to them at every tyde, as many as can goe in the boates. There goes away 11 Troops, and 4 troops ſtay in this town We heare that Lyn is in the Earle of Mancheſters

power,

power, they are willing to yeeld to two Propositions, as to acknowledge their offence against the Parliament, and to pay the fine which he shall impose upon them, but they are unwilling to deliver up their Delinquents, which the Earle stands most upon, for the greatest Malignants in the associated Counties are fled thither. Here was an accident happened on Saterday last at the North blockhouse, which if the Lord had not prevented, might have been the ruine of this Town: there was 40 odd Carthages of powder blown up, and some Granadoes being in the place, fired, brooke downe a great part of the Block house both within and without, which is thought will scarce be repaired with 2000 pound, but the especiall providence of God appeared herein, in that it was blowne up on that side that lay next to the Towne, otherwise it would have beene very advantageous to the Enemy. But this is remarkable aboue the rest, and in it the hand of God was emminent, that it blew

blew open a dooze in which Roome was 14 barrells of powder, some with the heads open and yet tooke not fi r, which if it had done it would have blowne up the whole house, and spoyled some of the Towne: It was conceived at the first that there was Treachery, but it appeared to bee done by the careleſneſſe of a Gunner: there were foure kil'd, and as many hurt. We have a repozt of good newes from the Earl of Eſſex his Army, I ſhall be much ingaged to you, if you will by the firſt give a teſtimony thereof, and alſo what other newes is ſtirring with you in print, and you ſhall oblige me to anſwer your expectation in the like kind. And ſo at prelent having not elſe to enlarge, I commit you unto the Almighties protection, and ever reſt.

Your aſſured Friend

THO. MAY.

FINIS

Septemb. 30. K. 8P London *Numb.* 2.

The True Informer:

CONTINUING

A COLLECTION

Of the most ſpeciall and obſervable Paſſages, which have been informed this weeke from ſeverall parts of His MAJESTIES Dominions, viz.

I. *A True Relation of the manner of the comming to Towne of the Trained-bands and Auxiliaries which lately went forth under the Earle of* Eſſex *on Thurſday laſt.*

II. *An Order of the Houſe of Commons, commanding that all Trunks and other Carriages be ſearched at the Courts of Guard, and that no proviſions for warre ſhall be conveyed out of* London *without licence.*

III. *A relation of the Parliaments removing of the Deputy Lieutenants of Hartfordſhire out of their places, and appointing others in their ſtead.*

IV. *A relation of the enterance of* Mr Henry Darley *a Member of the Houſe of Commons with* 500 *men into Barwicke to ſecure that place for the enterance of the Scots, where they have now a Garriſon.*

V. *A Relation from Briſtoll of ſeverall apparitions which much terrifie the Cavaliers in thoſe pars.*

VI. *The taking of the Covenant the ſecond time in St.* Margarets *Weſtminſter, by ſeverall Lords, Knights, Gentlemen, and others; and order for the taking it in London on Sunday next.*

VII. *A Letter from Venice of a great combate betweene the Popes army and the Venetians, and of the victory obtained againſt the Pope.*

VIII. *The eſtate of Hull, and how the Earle of Craford indeavouring to take Poole by treachery, was prevented by an Ambuſcado, 200 of his men ſlaine, his horſe kil'd under him, and he himſelfe hardly eſcaped.*

IX. *A true relation of certaine paſſages between the Lords and Commons concerning the Treaty for ceſſation of armes in Ireland.*

London, Printed for Thomas Bates, and I. W. J. 1643.

The true Informer.

CONTINUING

A Collection of the moſt ſpeciall and obſervable paſſages which have been informed this weeke from ſeverall parts of His MAJESTIES Dominions.

London.

THe firſt thing neceſſary to be imparted in this weekes information is, concerning the ſafe comming to Towne of the moſt of thoſe Forces which lately were ſent from the City of *London* unto the Army of His Excellency the Earle of *Eſſex*, and had behaved themſelves with much courage and magnanimity at the battell between the Kings Forces and the Parliaments on Wedneſday was ſeven-night laſt, at which battell it was reported (and with much confidence and exultation) by the malignant party, That moſt of the City Trained bands were cut off; of which fiction many of them were aſhamed upon the ſight of the returne of the City Forces in ſo compleat a manner, which (to the joy of all the well affected perſons, who deſire the good of the King, Parliament and Kingdome) was on Thurſday the 28 of this inſtant *September*. Upon which day the Lord Major, Aldermen, Sheriffes, and Common Councell of the City of *London*

London, with divers other able and worthy Citizens rode on Horſe-backe out of the City to meet the ſaid Forces, thereby teſtifying their great affection unto them, for their great courage and valour in the cauſe of God and his people. The City Forces which came into Towne were theſe, The Regiment of Horſe under the command of Colonell *Manwaring*: the Blue and Red Regiments of the Trained bands. The Red, the Blue, and the Orange of the Auxiliaries; of all which, they loſt onely theſe men of note: Colonell *Tucker*, Colonell of the Red Regiment, Captaine *Hunt*, and two other Captaines of Foot, and Captaine *Ware* Captaine of a Troop of Horſe, and but very few common ſouldiers; but moſt of them (imitating the ancient Romans) went through the City with greene boughs in their hats in ſignall of victory, and alſo with all their Colours and Enſignes, which (to their perpetuall honour) they brought away triumphantly notwithſtanding the great danger they were in, in the ſaid fight, for that the grand deſigne of the Cavaliers was to have routed or ſurpriſed the City Forces, and charged more againſt them then any other of his Excellencies Army: all which are an evident confutation of that faigned report of the malignants, and may ſerve as an Antidote againſt the believing of any the like fictions which ſhall be raiſed by them hereafter.

Weſtminſter.

2. The Honourable Houſe of Commons having taken into their ſerious conſideration the danger which might happen by the conveying of Flax, Brimſtone, and Salt-peter, or any other proviſion for warre out of the City of *London*, for that thereby the Army of the Cavaliers might be ſupplyed with ſuch like neceſſaries, and ſo they may be imployed againſt them, have this weeke publiſhed an order to this effect, That all the Trunkes and other Carriages that come out of the City to paſſe the Court of Guard, ſhall not paſſe till they be ſearched by ſuch men as the Committee for the Militia ſhall depute, or by the Courts of Guards. And that my Lord Major be deſired to give order, that no Flax, Brimſtone, or Salt-peter or other things that doe any waies tend to the making proviſions for warre, be permitted to paſſe theſe ten daies either by water or land, unleſſe it be by warrant under the hand of Mr *Speaker*. And that ſuch goods ſhall be good prizes as ſhall be ſo ſeized; And it is left to the Committee for the Militia to reward thoſe that ſhall ſo ſeize the ſame out

of the ſaid goods; and the perſons that ſhall ſo ſend any of the ſaid goods as aforeſaid, ſhall be ſecured and tried by a Councell of War, which order is alſo ordered to bee ſent to the ſeverall Courts of Guard about *London* by the Committee for the Militia.

Hertfordſhire.

3. Alſo the Parliament apprehending the great danger which might happen through the continuance of the Deputy-Lieutenants in their places in many ſeverall Counties of the Kingdome, by reaſon that divers of them have committed many ſuſpicious actions, have already diſmiſſed and diſcharged the Deputy-Lieutenants of the County of *Hertford* from any further power or command over the *Militia* in the ſaid County, and diſpoſed their power unto ſome ſelect Knights and Gentlemen to raiſe horſe and foot, and to impoſe contributions on the inhabitants of that County for the ſafety and ſecurity thereof from the Army of the Cavaliers, and for their compliance with thoſe Counties which are aſſociated therewith, *viz. Huntington, Cambridge, Eſſex, Norfolke, Suffolke,* and *Lincolne,* whereby the affairs of the Parliament goe on there with more expedition and cheerfulneſſe then ever, and will conduce much to the good and benefit of that and other the aſſociated Counties.

Berwick.

4. From the Towne of *Berwick* we have this information, That the Parliament having made Maſter *Darley*, one of their Commiſſioners in *Scotland*, Governour of that Port and Towne, he hath lately tooke poſſeſſion thereof, and placed therein a Garriſon of about five hundred men, which he brought with him from the *Holy Iſland*, and that he hath ſecured that Towne for a free paſſage for the Scots againſt their comming into this Kingdome. By occaſion of whoſe entrance into that place (I ſuppoſe) the report was firſt raiſed of the comming in of the Scots thither, which will not be long before it be effected; for that it is certainly reported by divers credible perſons who came lately from *Edenburg* in *Scotland*, That they are there raiſing an Army of about thirty thouſand foote and three thouſand horſe, part of which Army they intend ſhall come into *England*, and the reſt of them are to remain in *Scotland*, to defend and ſecure that Kingdome againſt their owne viperous Malignants, and the Iriſh Rebels, or any other invading enemies, ſo that we doubt not (notwithſtanding all reports or imaginations to the contrary)

but

but to ſee a powerfull Army of Scots very ſuddenly enter into this Kingdome to ſuppreſſe the Popiſh Army in the North, under the command of the Earle of *Newcaſtle*, or to doe any other ſervice for the good and ſafety of this Kingdome.

Briſtol.

5. Severall perſons who came lately from the City of *Briſtol* affirme with much confidence, That the Cavaliers, who ſtand ſentinell at the Courts of guard neere that City, are much diſturbed in the night with hideous out-cryes and voyces which they ſuppoſe they heare, and that ſome of them have beene ſo terrified and amazed with fearefull apparitions and voyces, that they have beene diſtracted, ſo that divers of them have refuſed to ſtand Sentinell, or to watch at the Courts of Guard there according to appointment. By which it appears, that the Juſtice of God followes them into what place ſoever they come, not permitting them to enjoy any inward or outward comforts for their wicked and malicious taking up Armes againſt the true Religion. It is alſo obſerved, That ever ſince their coming thither, the new diſeaſe (which is thought to be as infectious as the Plague) hath much increaſed there, as it doth in *Banbury*, *Oxford*, and in moſt places where they come.

Weſtminſter.

6. On Friday the 29. of this inſtant September, divers Lords, Knights, Gentlemen, and ſeverall Colonels, Officers, Souldiers, and divers of the Scottiſh Nation and many other perſons reſiding in the Cites of *London* and *Weſtminſter*, and within the Line of Communication, together with divers Miniſters, who had no charge within the ſaid limits, met at Saint *Margarets* Church at *Weſtminſter*, where they generally, freely, unanimouſly and cheerfully tooke the ſolemne League and Covenant for Reformation and defence of Religion, the honour and happineſſe of the King, and the peace and ſafety of the three Kingdoms of *England*, *Scotland*, and *Ireland*. And before their entrance into ſo ſolemne a League and Covenant, for the better preparation of their hearts thereunto, Maſter *Coleman* of *Blyton* in *Lincolnſhire*, preached in the forenoone upon this Text, *Ier.* 30. 21. After whoſe Sermon being ended, all the ſaid perſons then preſent tooke the ſaid Covenant, and ſubſcribed their names in a Parchment Roll, with the ſaid Covenant ingroſſed thereupon, according to an Order of Parliament for that purpoſe. Alſo Colonell *Long*, and Ma-

 ſter

er *John Brown* Members of the Houſe of Commons, according to the appointment of that honourable Houſe, ſtood by and ſaw the ſaid ſubſcriptions done accordingly. The ſaid League is alſo to be taken in the ſeverall Pariſh Churches in the Cities of *London* and *Weſtminſter* on the next Lords day. The cheerfull, unanimous, and free taking of this Covenant thorowout theſe three Kingdoms might be effected, would be a means to ſettle the true Proteſtant Religion in them to us and unto our poſterity for ever. And if it be rightly conſidered, no man that loves either God, his King, or Country, can deny either his hand or heart from ſubſcription to it, and endeavouring to keep and performe it.

Venice.

For newes from forraine parts it is thus: The quarrells betweene the Pope and the *Venetians* are ſtill continued, and the lateſt proceedings of both Armies are particularly and certainly informed, from a Gentleman of worth in *Venice* to a worthy *Citizen* of *London*, to this effect, dated the ſecond of *September* laſt. Sir if you be delighted with forraine newes this enſuing relation will in part informe you concerning the affaires in *Italy*. The coales of contention which at firſt were kindled betweene the Pope and the Duke of *Parma* have burnt ſo hot, as they have ſet all *Italy* on fire; *Florence*, *Moden*, and the ſtate of *Venice* are confederates againſt the Pope. *Genoa* is an aſſiſtant to his holineſſe and the Knights of *Malta*, onely what belong to the Crowne of *Spaine* is not yet embroyled. The Duke of *Florence* hath taken foure great Townes from the *Pope*, and is now before *Perugia* which is his only ſtep to *Rome*, his gaine hath been without any conſiderable loſſe. *Parma* and *Moden* are joyned together, their Force is in their Cavalry, they have made many inrodes into their Enemies Lands, with fire and Sword, which hath beene repayed by the like dammage. The *Venetians* have done little: the *Papalins* being come over the River *Po*, did intrench themſelves in a Wood ſo ſtrong as it was thought impoſſible to give them Battell without great loſſe, that little paſſed betweene the Popes Army and them, but ſome light ſkirmiſhes till the 20 of *Auguſt*, at which time their former Generall named *Peſaro* was removed, and one named *Juſtinianus* appointed to his place, who being but two dayes in the Army and taking a ſurvay of the campe gave order, that the ſecond night they ſhould give an onſet upon their enemies entrenched, which being

ing as ſecretly as ſuddenly performed the enemy was ſurprized, their Trenches entred and 7000 of them ſlaine, but not without the loſſe of 3000 of their owne Souldiers, and at length they were conſtrayned to retreate to their former quarters, thus are things for the preſent. Sir, I have ſince my comming out of *England* paſſed by diverſe places made famous by thoſe fluent pens dipt in *Helicon*, which now to relate at full would be as great a labour as *Hercules* ever undertooke: we have paſſed *Hercules* pillars, and have known an *ultrà* beyond his *non ultrà*: we were neare to *Acheron*, and the lake *Avernus* by which there is a Cave called *Charons* Cave, which is that *deſcenſus averni* mentioned by *Virgil*, not farre from thence I ſaw the Tombe of *Virgil* at the entrance of a grot, which is a 1000 paces through: we have paſſed betweene *Scylla* and *Charibdis*, but not without a pilot; I ſaw the burning of *Ætna* by the ſpace of ten nights, it is not ſeene in the day, eſpecially if the day be cleare: there be many other things which I might name, *ſed forſan hæc olim meminiſſe juvabit*: I am now at *Venice* where I have beene five weekes, and the time of my ſtaying there is uncertaine, where ever I am, I am wholly at your ſervice.

By which it appeares, That it will not be long before the many prophecies in Scripture, concerning the fall and deſtruction of that Antichriſtian Whore will be fulfilled, and that the King of the Earth ſhall make war againſt her, and deſtroy her, which may afford comfort unto ſuch ſpirits, who are much troubled by reaſon of the diſtractions now in this Kingdome and in other parts of the world, not doubting but theſe great concuſſions and ſhakings of Kingdoms will ere long end in a quiet calme.

Hull.

Our ſtate at *Hull* is, that the Earle of *Newcaſtle* hath as they give out 15000 before it, they have cut the freſh water from us, and we have let in the water which doth moleſt them; they be within muſket ſhot of us and dayly caſt up batteries, which we beat downe againe, we want moſt mills to grind our Corne; we have ſent a party of horſe into *Lincolneſhire* and we hope by Gods bleſſing to make him winter at *York*, unleſſe Treachery prevaile; he hath undone *Beverly* by plunder, now the Counties may be warned by *Yorkſhire*, once it was promiſed nothing but a guard, but now it is guarded with an Army.

Poole

Poole.

The Earle of *Craford* as Treacherous as *Hamy*, had cunningly dealt with ſome at *Poole* to give 200 l. To have the Towne delivered to him, which being agreed upon and his Letter intercepted, the Time being appointed for his entrance laſt Sabbath day at night, intending to be let in was prevented by an Ambuſcado, and had 200 of his men ſlayne, 50 wounded and his horſe killed and he hardly eſcaped; Thus was he caught in his own Treacherous Trap.

Sept. 29. This day the Commons informed the Lords of a Treaty of ceſſation of Arms between the Papiſts and Proteſtants in *Ireland*, whereupon they have drawn up a Declaration to be ſent to the Lords Juſtices of *Ireland*, with certaine weighty reaſons ſhewing the danger of it; and that they cannot conceive it to bee any ſecurity to make and conclude upon ſuch a Ceſſation, with ſeverall Votes upon the ſame. As alſo an information from *Scotland*, that moſt of the Town of *Berwicke* hath ſhewed themſelves for the Parliament, and thereupon ſent notice to our Commiſſioners and the convented Eſtates, that there were certaine Troopes of Horſe comming to take that Towne and keepe it for the Marqueſſe of Newcaſtle, and therefore if they did intend to come, they muſt be ſpeedy; whereupon both Commiſſioners agreed, and ſent a Garriſon of Scots which doe now poſſeſſe it.

This is Licenced, and entered into the Regiſter-booke at Stationers Hall, according to order.

FINIS.

A true and exact

RELATION

of the Marchings of the

Two Regiments of the Trained-Bands of the City of LONDON,

Being the

Red & blew Regiments,

As alſo

Of the three Regiments of the Auxiliary forces, the *Blew*, *Red*, and *Orange*, who marched forth for the relieſe of the City of Gloceſter from *Auguſt* 23. to *Sept.* 28.

Wherein the moſt materiall paſſages of every dayes Marchings are briefly delineated.

As alſo a true deſcription of the ſeverall battells and Skirmiſhes had againſt the Enemy at Stow the old Sept. 4. at Aburne Chaſe September 18. and at Newbery Septem. 20.

Set forth for the ſatisfaction of many who earneſtly deſired information herein.

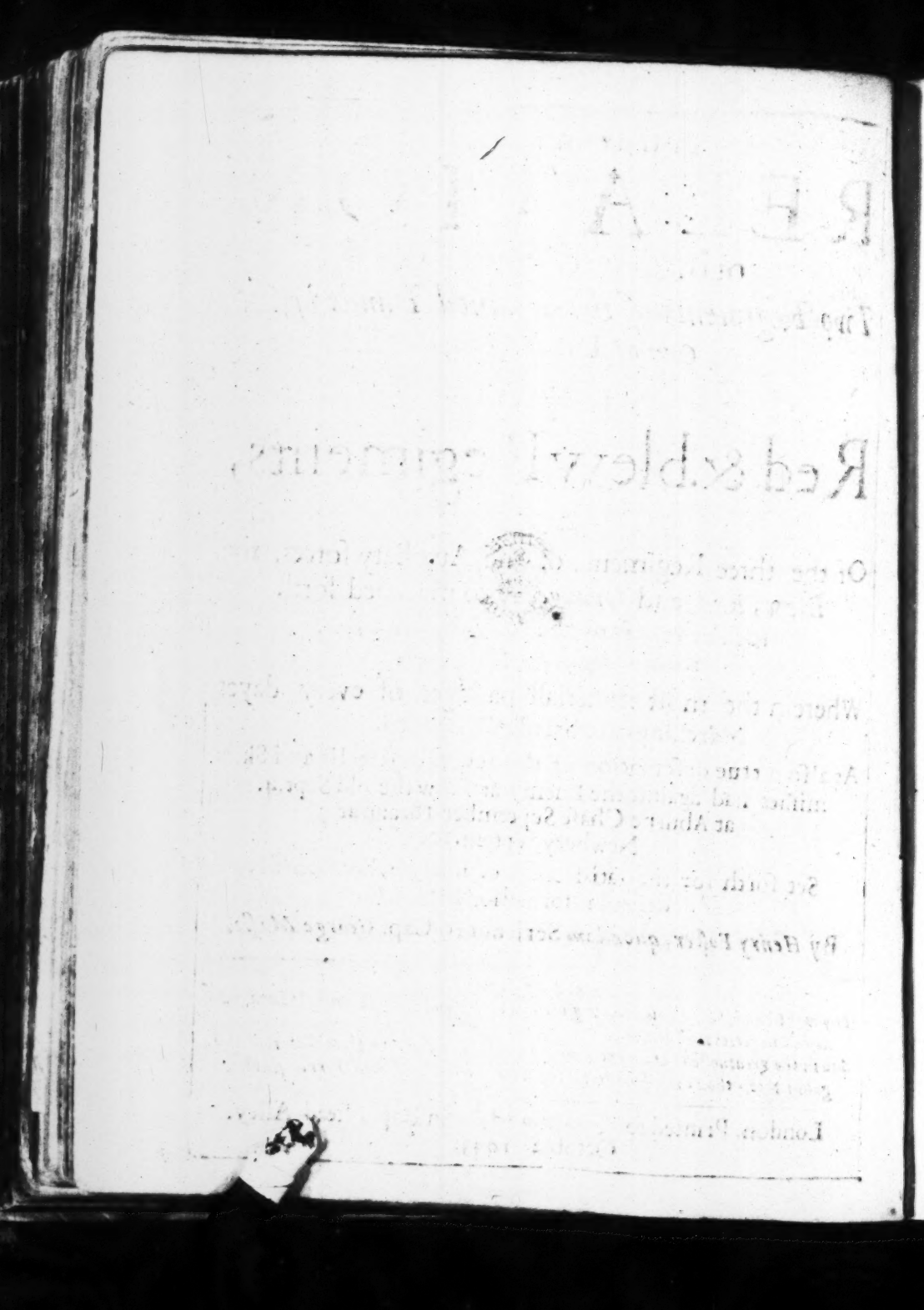
By *Henry Foſter*, *quondam* Serjeant to Cap. *George Moſſe*.

Exod. 15. 6, 7.

Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath daſhed in peeces the enemy.

And in the greatneſſe of thine excellency thou haſt overthrowne them that roſe up againſt thee; thou didſt ſend forth thy wrath, which conſumed them as ſtubble.

London, Printed for *Benjamin Allen* in Popes-head-Alley. Octob. 2. 1643.



A TRUE RELATION OF THE

Diurnall Marchings of the Red and Blew Regiments of the Trained Bands of the City of *London*, as alſo the three Regiments of the Auxiliary Forces.

Wherein the moſt materiall paſſages of every dayes Occurrences are briefly delineated.

UPon *Wedneſday* the 23 of *Auguſt*, our red Regiment, of the Train'd Bands marched into the new Artillery ground, and from thence that night wee marched to *Brainford*, and came thither about one a clocke in the morning; from whence the next day many of our Citizens, who ſeemed very forward and willing at the firſt to march with us, yet upon ſome pretences and faire excuſes returned home againe hiring others to goe in their roome; others returned home againe the ſame night before they came to *Brainford*.

Upon Friday the 25 of *Auguſt*, wee advanced from *Brainford* to *Vxbridge*, where our Regiments were Quartered there that night, and marched away the next morning.

Saterday the 26 of *Auguſt* we advanced to a Towne 6 miles beyond *Vxbridge* called *Chaffan*, where wee were quartered that night; at this towne a ſouldier belonging to Lievtenant Colonell *Tompſon* was accidentally ſlaine by ſhooting off a muſket by one of his fellow Souldiers though at a great diſtance from him, yet ſhot him in the head whereof hee died.

Sabbath day 27 *Auguſt*, we advanced from Chaffan neere to a village called Cheſſun; this day the Blew Regiment of the Trained Bands, and the three Regiments of the Auxiliary forces met us upon a great Common about three miles from Cheſſun. our whole Regiment was quartered at one Mr. Cheyneys houſe an Eſquire, where we were well accommodated for Beere having great plenty, two or three hundred of us this night lay in one Barne.

Monday the 28 of *Auguſt*, we advanced from thence to a towne called *Aſſon-Clinton* a little village 3 miles from *Ateſbury*, wee continued here one day and two nights.

Wedneſday the 30 of *Auguſt*, wee advanced from thence to a village called

called Clayden; this day the Lord Generalls Army and our Regiments of the Trained Band, together with the Auxiliarie forces met at *Aleſbury*; the great Guns were fired at every Fort about the Towne, as the Lord Generall paſſed by: This was the Faſt day: our Regiment was quartered this night at Sir *Ralph Verneys* Houſe a Parliament man; his Father the Kings Standart-bearer was ſlain at Edge hill.

Thurſday the 31 of *Auguſt*, wee advanced from thence to a village called *Stretton-Araley*; this night all our Brigade conſiſting of ſix Regiments; *viz:* Colonell *Manwarings* Red Regiment, two Regiments of Trained Bands, and three of the Auxiliary, were all quartered at this little village, it is conceived wee were in all of this Brigade about 5000. here was little proviſion either for Officers or ſouldiers, the night before we came hither, the Cavaliers were at *Biſſer* two miles from this village and 6 miles from *Oxford* but were beaten out of it by our ſouldiers and the Lord Generall with his army quartered there this night.

Friday the 1 day of *September*, wee advanced from hence to a place call'd *Bayards-greene* in *Oxford ſhire*, being three miles diſtant from *Brackley*, and eight miles from *Banbury*, where our Brigade met my Lord Generall with his whole Army; whereat was great ſhouting and Triumph, as he paſſed by to take a view of our Regiments: the whole Army being drawne up in their ſeverall Regiments, continued there about an houre and then we marched away: It was a goodly and glorious ſight to ſee the whole Army of Horſe and foot together; it is conceived by thoſe that viewed our Army well, that wee did conſiſt of (to ſpeake of the leaſt) 15000 horſe and foot, ſome ſpeak of many more. This day good newes was brought to us concerning *Glocester* and *Exeter*. From hence we marched this day to a village called *Southern*, foure miles from *Banbury*, where our ſix Regiments that came from *London* were Quartered, and my Lord Generall and the reſt of the Army were Quartered about a little mile from us, at a Market town called *Ano* on the hill; we were very much ſcanted of Victualls in this place.

Saterday 2 *Septem.* wee advanced from hence to *Hookenorton*, 25 miles from *Glocester*, at which Village our whole Brigade was quartered. This day the Lord Generals Troops had ſome ſkirmiſh with the Cavaliers; it is reported there was eight ſlaine of the enemies party and one on ours. From hence we marched away the next morning.

Sabbath day 3 *Septemb.* wee advanced from hence to a little Village called *Addington* about a mile from *Stow* the Old, the hithermoſt town in Glocester-ſhire, and about 20 miles from Glocester; where in our march this day, wee againe met the Lord Generalls Army, upon a great common about halfe a mile from *Chippingnorton*; at which place alſo our five Regiments departed from his Army, and

marched

marched to the Village aforesaid. The blew Regiment of the Train'd bands marched in the van and tooke up the first quarter in the town; the other 3 Regiments of the Auxiliary forces, were quartered at the adjacent villages; whereupon our red Regiment of the Trained Band was constrained to march halfe a mile further to get quarter, we were now in the Van of the whole Army, having not so much as one Troope of Horse quartered neer us: but we were no sooner in our quarters, and set downe our armes, intending a little to refresh our selves; but presently there was an Alarme beat up; and wee being the frontier Regiment neerest the enemy, were presently all drawn up into a Body, and stood upon our guard all that night, we were in great distraction, having not any horse to send out as Scouts, to give us any intelligence: my Lord Generall with his Army lay at *Chippingnorton*, about three miles behind us; who had an Alarm there given by the enemy the same night also: Our Regiment stood in the open field all night, having neither bread nor water to refresh our selves, having also marched the day before without any sustenance: neither durst we kindle any fire though it was a very cold night.

Munday 3 *Septemb.* we got some refreshment for our souldiers, which was no sooner done, but news was brought to us, that the enemy was within halfe a mile of the Town which proved to be true, for presently one rid downe to us having his horse shot in the neck all bloody, and told us the enemy was at the towns end; also one Trooper slaine a quarter of a mile above the town, one of our souldiers stript him, and brought his clothes to us: It was a little open Village, the enemy might have come in upon us every way, therfore we conceiving it not safe to abide in the town, drew up our Regiment presently into a body, and marched into a broad open field to the top of the hil, the blew Regiment of the train'd Bands were quartered within lesse than half a mile of us, but came not up to us: Being come into the field we saw about 4 or 5000 of the enemies horse surrounding of us, one rid post to my Lord Generall to informe him of it. One great body of their horse stood facing of us upon the top of the hill at our townes end, within lesse then a quarter of a mile from us, another great body of their horse was in the valley, upon our right flank as we stood; and a third great squadron of their horse were going up to the top of a hill, in the reere of us; by all which it appeares, they had an intent to have surrounded our City Regiments, and to have cut us off; we stood and faced one another for the space of

halfe an houre; then 6, or 7. of our men who had horſes, rod up to them, and came within leſſe then muſket ſhot, floriſhing their ſwords, daring them, and one or two of our men fired upon their forlorne hope: we had lyned the hedges with musketeers, which they perceiving did not move towards our body, but only ſtood and faced us. Then ſome of the Auxiliary forces came up to us, at whoſe coming we gave a great ſhout: and then by and by after we ſaw my Lord Generals forces comming down the hill about a mile and halfe behind us: my Lord drevv out the forlorn hope upon the hil as they came dovvn; who fired 3, or 4. Drakes againſt the enemies horſe that were neer themon the top of the hil, that were coming upon the reer of us, and made them retreat to the reſt of the body, their intent was to have compaſſed us in on every ſide, but the *Lord* prevented them, they might have ſpoiled our whole Regiment, had they in the morning come down upon us, when we were taking a little food to refreſh our ſelves, the enemy being then but halt a mile off; a great many of the Cavaliers lay all night, within leſſe then a mile of us, which we perceived in our march the next day, I hope the mercy of that day, will not bee forgotten.

When this was done, my L. Generals forces marched up to our Brigade: when they were come we drew forth our *Forlorn hope*, and marched up to the body of their Horſe that ſtood facing us on the top of the hill: we fired ſome Drakes at them, they retreated: then the Lord Generall drew up his great Guns, they faced us againe, we fired two great Peeces of Ordnance at them, and then they retreated up to the Towne of Stow, and drew up all their horſe into a body, and ſtood upon the ſide of the hill facing us: then we let flye two or three of our greateſt Ordnance at them; they all fled, and wee purſued them and followed them three miles: Then they ſtood and faced the Lord Generall againe about the going downe of the Sun, we fired at them a great while, marching up towards them five or ſixe Regiments together, all in a body, about 800 or 1000 abreſt, ſixe deep, we having roome enough, it being a brave champian country: which goodly ſhew did ſo much the more daunt the enemy, that (as it is reported) Prince *Rupert* ſwore, hee thought *all the Round-heads in England were there.*

In the firſt Skirmiſh we loſt but one man, who was ſlaine by our owne Cannon through his owne negligence, and another ſore burnt and hurt by the ſame Peece. When we came to Stow, the Cavaleers reported that they had killed twenty of our men,

and

and wo two of theirs; but we heare there were ſixe of their men ſlaine, ſome horſes killed, and five priſoners taken. Prince *Rupert* was there, and ſome ſay the Lord of *Holland* alſo. Our men purſuing them skirmiſhed till nine of the clocke at night; wee marched after them till twelve of the clocke at night: we lay all in the open field upon the plowd-land, without ſtraw, having neither bread nor water, yet God enabled our Souldiers to undergoe it cheertully, there was not one feeble ſicke perſon amongſt us, but was able to march with us the day following.

Tuſeday *September* 25. we advanced from that field neare to a Towne called Preſtbury, within ſight of Gloceſter, about ſeven miles from it: This day the whole Army marching together, it fell to our red Regiment of the Trained-bands to march in the Reare of the Waggons, and had charge of them: about ſixe of the clocke the Lord Generall comming to the top of a high mountaine or hill, called Presbury-hill, where we might ſee the City of Gloceſter, he commanded foure or five great Peeces of Ordnance to be fired: ſome ſay it was againſt the Cavaleers, who were about a mile off, in the Towne below the hill: others ſay it was to give intelligence to Gloceſter of our approaching to their reliefe. The Army marched downe the hill, and haſtened to the adjacent Villages for *Quarter*, but before the Waggons could come to the top of the hill, night drawing on it began to be very darke, ſo that our Waggons and Carriages could not get downe the hill, many of them were overthrowne and broken, it being a very craggy ſteep and dangerous hill, ſo that the reſt of the Waggons durſt not adventure to goe downe, but ſtayed all night there: ſixe or ſeven horſes lay dead there the next morning that were killed by the overthrow of the Waggons: our red Regiment having charge of the Waggons, were conſtrained to lye all night upon the top of this mountaine, it being a moſt terrible tempeſtuous night of winde and raine, as ever men lay out in, we having neither hedge nor tree for ſhelter, nor any ſuſtenance of food, or fire: we had by this time marched ſixe daies with very little proviſion; for no place where w came was able to releeve our Army, we leaving the Rode all the way and marching through poore little villag.s: our ſouldiers in their marching this day would run halfe a mile or a mile before, where they heard any water was, ſuch ſtraits and hardſhip our Citizens formerly knew not; yet the Lord that called us out to doe his worke, enabled us to undergoe ſuch hardneſſe as hee brought us to. This evening the Lord Generall was faine to fight for his

Quarter.

Quarter, and beat the enemy out of it, at a market-Towne called Cheltnam, five miles from Glocester, and two miles from this hill: about midnight we had two Alarms upon this hill, in the midſt of all the ſtorme and raine, which together with the darkneſſe of the night made it ſo much the more dreadfull, which alſo cauſed a great diſtraction among our Souldiers, every one ſtanding upon his guard, and fearing his fellow Souldier to bee his enemy. Many other particular ſad ſtories of this tempeſtuous ſtormy night I leave to the relation of others: one young man of the Colonels company was ſhot in this confuſion upon this hill, whoſe death will be much lamented by his Parents and Friends, from whom he received a Letter but a few dayes before to returne home.

The next morning being Wedneſday *Sept.* 6. our Souldiers came downe from that hill into the village aforeſaid, being wet to the very skin, but could get little or no refreſhing every houſe being ſo full of Souldiers: The Cavaleers were in the Towne but the day before. Wee ſtayed here but two or three houres that morning, and then wee had an Alarm that the Cavaleers were neere the Towne with a great body of horſe: We were all preſently drawne up into a body in the field; our ſouldiers began to complaine pitifully, being even worn out and quite ſpent for want of ſome refreſhing, ſome complaining they had not eat or drunke in two dayes, ſome longer time. Yeſterday the enemy raiſed their ſiege from before Glocester: this day our two Regiments of the Trained Bands marched to a little village called Norton, three miles wide of Glocester, and foure miles from Teuxbury, where our Souldiers had ſome reaſonable accommodation and refreſhment: in this village wee had many Alarms: we continued here two dayes and two nights.

Thurſday *Sept.* 7. the Kings forces fell upon ſome of our troops of horſe at Winſcombe, they being ſecure, the enemy killed many of them, and tooke many priſoners, and ſome Colours: the Regiments of our horſe there did belong to Col. *Vere* and Col. *Goodwin*. The Auxiliary Regiments were quartered within two miles where this was done. This night about ſeven of the clock there came a comand for our Regiments of the Trained-bands to march five miles back againe in the night but it being a very darke night, and our men worne out and ſpent with their former marching, they refuſed to goe; but next morning being Friday *Sept.* 8. we did. The Lord Generall with the whole Army marched into Glocester this day.

The

The Citie was exceeding full of horſe and foote: the enemy beſieged this Towne a full moneth and three dayes. They had many ſtrong aſſaults againſt it, and battered ſome of their workes; & in two or three places they had begun to undermine the gates, and out-workes, but were met with by the Citie forces, who did undermine within to meet them: without they ſhott many granadoes of great weight, which when they fell in the Citie were red as fire; yet bleſſed be God, kild not one man therewith; onely tore up the ground as if a Beare had been rooting up the earth: The Inhabitants in the Citie report that the enemy ſhot 140 ſhot great and ſmall in one day, and yet killed neither man woman nor childe; they loſt but about thirtie in this Citie during the time of this ſiege; moſt of which, as is reported, were ſhot in the head, in peeping through ſome holes at the enemy; wee found very loving reſpect and entertainment in this Citie, they being very joyfull of our coming; wee abode here fryday-night and Saturday, and marched away on Sabbath day-morning: the Lord Generall left in this Citie three great pieces of Ordnance, as alſo many ſcore barrells of powder, with match and bullet proportionable, furniſhing them to their hearts deſire.

Sabbath day *Septemb.* 10. the whole army advanced from *Glaceſter* to *Tewkſburie*, where wee abode foure dayes and five nights, till *Gloceſter* had provided themſelves of corne and other proviſions: the enemy had cut off from the Citie all their pipes of water, and burnt their Mills: My Lord Generall ſummoned this Towne of *Tewkſbury*, and demanded the twentieth part of their eſtates for the reliefe of *Gloceſter*. Wee were at this Towne five dayes, from Sabbath day till fryday *Septemb.* 15. On thurſday-night the enemy did fall upon ſome of our troopes of horſe, who were quartered about three miles from *Tewkſbury*, of the regiment belonging to Sir *James Ramſey*, they ſlew many of our men, and took many others priſoners. Wee took foure of them priſoners; but the greateſt loſſe was ſuſtained on our ſide. Before wee marched from this Towne, the Lord Generall gave order for the making of a bridge over the River *Severne* neere *Tewkſbury*, as if our intention had been to march with our army over there to *Worceſter*; which cauſed the enemy to draw their forces thither, as a place of refuge: The wiſdome and policie of the Lord Generall and Counſell of warre, as alſo their great care for the preſervation of our Army, is highly to be commended and never to be forgotten; and may ſerve to ſtop the mouths of all ſuch as ſhall

hereafter be opened againſt him: for had the enemy knowne which way we had marched, they might have had us at a great advantage, by gaining the hills; wee being now in the vale of *Eſum*, and all our great Ordnance and Carriages to be drawn up thoſe hills, they might have kept us there all this winter, & ſtarved our army: but bleſſed be God, we all marched away with ſafetie. One that was preſent at *Eſum*, where the King with his Army lay, affirmes that when tydings came to the King that wee were marched from *Tewkſbury*, they did ſtamp and ſwear and curſe their Scouts exceedingly, that they gave them no better intelligence of our departure. And the ſame day we matched from *Tewkſbury* the King with his Army and traine of Artillery marched from *Eſum* after us, as will appeare in the enſuing matter.

Fryday *Septemb.* 15. our whole Army advanced from *Tewkſbury* to *Ciceter*, alias *Cirenciſter* 17 miles we matched all night, and ſate down before it about three aclock in the morning: when we came thither Sir *Robert Pye* marched up to the Towne, and with ſome Muskettiers he gave fire upon the Centinells, killed one of them, and wounded the other; Sir *Robert* himſelf received a ſhot in the arme: the Cavaliers yeelded the town and deſired quarter: wee took 225. priſoners, whereof 10. were Commanders, we tyed them two and two together with Match, and brought them along with us: we took alſo 27 waggon-load of proviſion, which the Cavaliers had provided for the reliefe of their own Army: they had taken the School-houſe, belonging to the Towne, and made it their ſtore-houſe, to lay in ſuch proviſion as they made the Countrey to bring in: they ſlew one man of ours, who was piſtold by one that took him priſoner: we killed 2. of 3. of them.

Saturday *Septemb.* 16. we advanced from *Citeter* five miles to a village called *Letton*, where our *London* Briggade was quartered that night; the Lord Generall with his Army quartered a mile fut ther at a Market-towne in *Wiltſhire* called *Cricklet*; at the village aforeſaid were ten cart-load of Cavaliers, who were ſick and lame, and brought thither to be quartred, who when they heard we were marching to this place, they then found their leggs and run away: this day we had a wet march, and in the night a falſe alarm.

Sabbath day *Septemb.* 17. we marched from *Cricklet* to a Market-towne called *Swindowne* 8. miles. This morning newes was brought that the Cavaliers were come to *Ciceter*, and had taken and kild many of our men, who ſtayed behind drinking and neg-

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lecting to march with their Colcurs who are not much to be pitried: this day we drove along with our army about 1000 ſheep and 60 head of Cattell, which were taken from Malignants and Papiſts in the Country for the maintenance of our army: 87 ſheep was allotted for our red Regiment, but wee afterwards loſt them all, when we came to fight; it being every mans care then to ſecure himſelfe, and to ſee to the ſafetie of the Army: this night our *London*-Briggade was quartred 2 miles beyond the Lord Generalls quarters at a little poore village called *Chizelton*, where wee could get no accommodation either for meat or drink, but what we brought with us in our ſnapſacks: moſt of us quartred in the open feild, it being a very cold froſty night, wee marched away hence the next morning.

Munday *Septemb.* 18. we advanced from this village about two miles to a place called *Abern-chaſe*, where newes was brought to the Lord Generall, that the enemy was coming upon us with a great body of horſe, which cauſed the Lord Generall to make a ſtand, our whole Army being in a deep valley, and the enemy upon the hills on our left flank, we drew up all our Army into a body to the top of the hill, where we had a full view of the enemy over againſt us: there appeared a great body of their horſe; it was conceived there was 7 or 8000 but no foot that we could diſcerne; we ſtood a while and faced them; then one ſmall body of horſe as a forlorn hope marched up the hill to them, and fired upon them, and then retreated to their main body in the valley; the enemy followed our horſe in their retreat, firing at them all the way very feircely; then we fired ſome Drakes at their horſe, but did little execution; then our body of foot was drawne downe from this hill to the top of another high hill, where we ſtood and faced the enemy, having a full view of all that was don between our horſe and theirs: our foot were not ingaged at all in this fight, except two Regiments onely: Then Collonell *Meldrams* and Colonell *Harvies* troops drew up in a body & gave the enemy a very feirce charge, which was performed with as brave courage and valour as ever men did, and then wheeled about to a Regiment of our foot that ſtood in the reer of them, the enemy purſued them in their retreat, skirmiſhing one at another all the way: what numberwas ſlain in this fight is not yet known: here Cap. *Willet* received a ſhot from the enemy, of which wound he is ſince dead: we loſt no other man of note in this fight: one man of great note and eſteem of the enemies partie was here ſlaine, Marqueſſe *de la*

Veel, his father is Lord high Marſhall of *France*, and chiefe Commander in the feild: we took up his body and carried it to *Hungerford*; I viewed his wounds, he received three ſhot in his body from us, one in his right pap, another in the ſhoulder, and a third in the face: from this place all their horſe gathered into a body when it begun to be dark, and ſo ours likewiſe, and wee marched away that night to *Hungerford* 5 miles: our red Regiment with ſome other Regiments were quartred a mile on this ſide *Hungerford*, at a little village called *Shelton*; thoſe that marched in the reer of the Army, were marching this 5 miles all night: we were much diſtreſſed for want of ſleep, as alſo for all other ſuſtenance; it was a night of much raine, we were wet to the skin: this day we took 25 Cavaliers at *Hungerford*, whereof one was ſlaine.

Tueſday, *Septemb.* 19 we advanced from *Hungerford* to a village called *Embry*, about a mile and halfe from *Nubury*: the Lord Generall had intent to have quartered at *Nubury* that night, but the King got into the Town that day before, and ſo we were prevented. This morning a Trumpetter came from the King to the Lord Generall, to deſire that Chyrurgions and Doctors might have free acceſſe from them to the Marqueſſe that we had taken. But the Meſſenger came to late: for the Marqueſſe was paſt their cure. The Lord Generall told him, if they pleaſed to ſend for his body, they might have it. The death of this Marqueſſe hath much inraged the enemy, being one whom they did highly eſteem. This night our whole Army quartered in the open field; we had no proviſion but what little every one had in his Snapſack. We had now marched many dayes and nights with little food, or any ſuſtenance, and little ſleep. This night the King ſent a challenge to the Lord Generall, to give him battell the next morning, which accordingly was performed; and in the night our enemies gained the hills where they intended to give us battell, they planted their Ordnance, got all advantages they could deſire, before our Army marched up to them: Yet now wee ſee there is neither wiſedome, nor policie, nor ſtrength, againſt the Lord; yea, had not the Lord himſelfe been on our ſide, they had ſwallowed us up quick, ſo great was their rage and fury ſtirred up againſt us, they being confident of the victory before we came to fight: But let not him that puts on his harneſſe boaſt as he that puts it off. For it was not our owne arme that ſaved us, but the right hand of the Lord became glorious in that day, to get himſelfe a glorious name.

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The next morning, *Septem.* 20. very early before day, we had drawn up all our Army in their ſeverall Regiments, and marched away by break of day; and then advancing towards the enemy with moſt cheerfull and couragious ſpirits: The Lord *Roberts* ſouldiers had begun to skirmiſh with them before we came up to the enemy; which we hearing, put us to a running march till wee ſweat again, haſtening to their reliefe and ſuccour. When wee were come up into the field, our two Regiments of the trained Bands were placed in open Campania upon the right wing of the whole Army. The enemy had there planted 8 pieces of Ordnance, and ſtood in a great body of Horſe and Foot, wee being placed right oppoſite againſt them, and far leſſe then twice Muſket ſhot diſtance from them. They began their battery againſt us with their great Guns, above halfe an houre before we could get any of our Guns up to us; our Gunner dealt very ill with us, delaying to come up to us: our noble Colonell *Tucker* fired one peece of Ordnance againſt the enemy, and aiming to give fire the ſecond time, was ſhot in the head with a Cannon bullet from the enemy. The blew Regiment of the trained Bands ſtood upon our right wing, and behaved themſelves moſt gallantly. Two regiments of the Kings Horſe which ſtood upon their right flanke a far off, came fiercely upon them, and charged them two or three times, but were beat back with their Muskettiers, who gave them a moſt deſperate charge, and made them flie. This day our whole Army wore green boughes in their hats, to diſtinguiſh us from our enemies; which they perceiving, one regiment of their Horſe had got green boughes, & rid up to our regiments crying, Friends, friends; but we let flie at them, and made many of them and their horſes tumble, making them flie with a vengeance. The enemies Canon did play moſt againſt the red Regiment of trained Bands, they did ſome execution amongſt us at the firſt, and were ſomewhat dreadfull when mens bowels and brains flew in our faces: But bleſſed bee God that gave us courage, ſo that we kept our ground, and after a while feared them not, our Ordnance did very good execution upon them: for we ſtood at ſo neer a diſtance upon a plain field, that we could not lightly miſſe one another: We were not much above halfe our Regiments in this place; for we had 60 Files of Muskettiers drawn off for the forlorn hope, who were ingaged againſt the enemy in the field upon our left Fank. Where moſt of the Regiments of the Army were in fight, they had ſome ſmall ſhelter of the hedges and bankes, yet had a

very hot fight with the enemy, & did good execution, and ſtood to it as bravely as ever men did. When our two regiments of the trained Bands had thus plaied againſt the enemy for the ſpace of three hours, or thereabout, our red Regiment joyned to the Blew which ſtood a little diſtance from us upon our left Flank, where we gained the advantage of a little hill, which we maintained againſt the enemy halfe an hour: two Regiments of the enemies foot fought againſt us all this while to gain the hill, but could not. Then two regiments of the enemies horſe, which ſtood upon our right Flank, came fiercely upon us, and ſo ſurrounded us, that wee were forced to charge upon them in the front and reere, and both Flanks, which was performed by us with a great deal of courage and undauntednesſe of ſpirit, inſomuch that wee made a great ſlaughter among them, and forced them to retreat; but preſently the two regiments of the enemies foot in this time gained the hill, and came upon us before wee could well recover our ſelves, that we were glad to retreat a little way into the field, till we had rallied up our men, and put them into their former poſture, and then came on again. If I ſhould ſpeak any thing in the praiſe and high commendations of theſe two regiments of the trained Bands, I ſhould rather obſcure and darken the glory of that courage and valour God gave unto them this day, they ſtood like ſo many ſtakes againſt the ſhot of the Cannon, quitting themſelves like men of undaunted ſpirits, even our enemies themſelves being judges. It might be expected that ſomething ſhould be ſpoken of the noble and valiant ſervice performed by the reſt of the Regiments of the Army both horſe and foot; but their courage & valour it ſelf ſpeaks, which was performed by them that day, our men fighting like Lions in every place, the great ſlaughter made amongſt the enemies teſtifies. My noble and valiant Captaine *George Maſſie*, who was with the forlorn hope, received a ſhot in the back from the enemy, of which wound he is ſince dead. This 26. of *September* (*hinc illæ lachrymæ*) we loſt about 60 or 70 men in our red Regiment of the trained Bands, beſides wounded men, we having the hotteſt charge from the enemies Cannon of any regiment in the Army. Alſo that worthy and valiant Gentleman Capt. *Hunt* was ſlain in this battell, whoſe death is much lamented. Theſe two poore regiments were the very objects of the enemies battery that day, and they have ſince made their boaſt of it. It is conjectured by moſt, that the enemy loſt four for one: 70. chief Commanders were ſlain on their ſide. This is moſt certaine,

tain, that they did acknowledge themſelves to be beaten. It is credibly informed by thoſe that were this day in the Kings army, that the King himſelf brought up a regiment of Foot and another of horſe, into the field, and gave fire to two peeces of Ordnance, riding up and down all that day in a ſouldiers gray coat. The next day I viewed the dead bodies: there lay about 100 ſtript naked in that field where our 2 regiments ſtood in battalia. This night the enemy conveyed away about 30. cart load of maimed and dead men, as the towne-people credibly reported to us, and I think they might have carried away 20 cart load more of their dead men the next morning; they buried 30 in one pit, 14 lay dead in one ditch: this battaile continued long: it begun about ſix aclock in the morning, and continued till paſt 12 aclock at night: in the night the enemy retreated to the towne of *Newbury*, and drew away all their Ordnance; we were in great diſtreſſe for water, or any accommodation to refreſh our poore Souldiers, yet the Lord himſelfe ſuſtained us that we did not faint under it; we were right glad to drink in the ſame water where our horſes did drink, wandering up and downe to ſeek for it: Our word this day was *Religion*, theirs was *Queen Mary in the field*: The great goodneſſe of God, in giving us victory this day is ſo much the more remarkable from theſe three conſiderations: Firſt, that great diſadvantage we had this day, in caſe we had been beat by the enemy, we having no place of retreat for ſafety neerer then *Glocester*, which was above 30 miles: whereas our enemies had poſſeſſion of *Newbury*, and in a manner of the whole Countrey round about: ſecondly, we had great ſcarcitie of proviſion for our Army, having matched many dayes and nights with little food or ſleep, or any refreſhment; had not God fed us with the bread of our enemies which we took at *Ciceter*, we could not without a ſpeciall providence of God have been able to ſubſiſt, whereas our enemies had the town of *Newbury*, and the County all about for their relief. Thirdly, we had a great diſadvantage by giving battell in that place the enemy had made choice of their ground, planted their Ordnance, gained all advantages they could deſire. Beſide many other diſadvantages on our part, which I forbeare to relate; yet God gave us the victory, and made our enemies flie before us, that we kept the field all night. The Lord Generall deſerves perpetuall honor by his wiſe, valiant, and worthy managing of this dayes battle, as alſo no leſſe praiſe and commendation to the reſt of the councel of war. Many more particular paſſages might here be inſerted, but I proceed.

Thurſday, *Sept.* 21 after we had buried our dead, we marched frō this field with our whole army to a town called the *Veal*, 11 miles, and 4 miles from *Redding*; where in our march this day, our enemy purſuing of us, fell upo our reer in a narrow lane about a mile and halfe from a village called *Alder-maſon*, they came upon us with a great body of foot and horſe: our *London* Briggade marched in the reer, and a forlorn hope of 600 Muſkettiers in the

reere

reere of them, beſides a great number of our horſe: but our horſe which brought up our reere, durſt not ſtand to charge the enemy, but fled, running into the narrow lane, routed our own foot, trampling many of them under their horſe feet, crying out to them, *Away, away, every man ſhift for his life, you are all dead men*; which cauſed a moſt ſtrange confuſion amongſt us. We fired 10 or 12 Drakes at the enemy, but they came upon us very feircely, having their foot on the other ſide of the hedges; many of our waggons were overthrowne and broken: others cut their traces and horſe-harneſſe, and run away with their horſes, leaving their waggons & carriages behind them: our foot fired upon the enemies horſe very bravely, and ſlew many of them; ſome report above 100 and not 10 of ours: ſome that we took priſoners our men were ſo inraged at them that they knockt out their braines with the butt-end of their Muskets: in this great diſtraction and rout a waggon of powder lying in the way overthrowne ſome ſpark of fire or match fell among it, which did much hurt; 7 men burnt and 2 kild: the enemy had got 2 of our drakes in the reer, had not our foot played the men and recovered them againe: this was about 4 or 5 aclock at night; many of our men loſt their horſes, and other things which they threw away in haſte: wee matched on and came to the *Veal* about 10. aclock at night.

Fryday *Sept.* 22 we advanced from the *Veal* and came to *Reading* foure miles, where we refreſhed our Souldiers after our hard ſervice and wearieſome marchings. We ſtayed here fryday ſaterday and ſabbath day: ſaterday night about 20 of the enemies horſe came and gave us an alarm. Sabbath day was celebrated a day of thanksgiving; we matched away hence on munday morning.

Monday *Sept.* 25. wee advanced from *Reading* to *Madenhead*, our Briggade was quartred here. But the Lord Generall with his Army and all his train marched to *Windſor*.

Tueſday *Sept.* 26. we advanced from *Maidenhead* about 4 aclock in the morning, having ſome intentiō of marching to *London* that night, but came no farther then *Brainford*, where we ſtayed the next day alſo being Faſt day.

Thurſday, *Sept.* 28. we marched from *Brainford* to *London*, where we were joyfully received home of all our friends, and all that wiſh well to the Parliament; and to the vexation of heart of all wicked malignants who had raiſed reports that we were all routed and ſlaine: The Lord Mayor together with the Aldermen of the Citie met us at Temple-barr, and entertained us joyfully: many 1000 bidding us welcome home, and bleſſing God for our ſafe returne: Thus God that called us forth to doe his worke, brought us through many ſtraits, dilivered us from the rage and inſolency of our adverſaries, made them turne their backes with ſhame, giving us victory, and cauſing us to return home joyfully.

FINIS.



16.

A DECLARATION OF THE LORDS and COMMONS Assembled in Parliament.

Shewing the present Designe now on foot (by vertue of a pretended Commission from His *Majesty*) for a Cessation of Armes, or Treaty of Peace with the Rebels in *Ireland*, now they are brought to such a low condition, that they are inforced to devoure and eate one another in some parts of that Kingdome

And by what popish Instruments and Ministers in their councels at the Court, the said designe is and hath been carried on; Persons of great trust, eminent for their affection to religion, and hatred of the Rebels being displaced, and men popishly addicted put in their Offices.

All serving for the better introduction of Popery, and extirpation of the true Protestant religion, in that and other of His Majesties Dominions.

Die Sabbathi 30. Septemb. 1643.

Ordered by the Lords and Commons assembled in Parliament, that this Declaration shall be forthwith printed & published.

J. Brown Cler. Parliamentorum.

LONDON,
Printed for *John Wright* in the Old-baily,
Octob. 2. 1643.

A DECLARATION OF THE Lords and Commons Assembled in Parliament.

AS it is evident to all the world that this late horrid rebellion of the Papists in Ireland did, without any colour or pretext of provocation professedly and boldly ayme at the destruction of the Protestant Religion, the rejecting of the Lawes of England, and the extirpation of the British Inhabitants out of that Kingdome: So it is no lesse manifest, that this Parliament of England (to whom His Majesty hath left the managing of the warre against those Rebels) hath taken the troubles of Ireland to heart with that resentment and compassion as may evidence their zeale to Religion, their love to their distrest Countrey-men, and brethren there, in these

times, when the like Jesuiticall practices have cast England into woefull distractions and an unnaturall warre, notwithstanding which the reducing of Ireland hath still beene a chiefe part of the care of this Parliament; And God hath beene pleased to bleſſe our endeavours with ſuch ſucceſſe as that thoſe furious bloud-thirſty Papiſts have beene ſtopped in the carriere of their cruelty, ſome part of the Proteſtant Blood which at firſt was ſpilt like Water upon the ground, hath beene revenged, their maſſacres, burnings, and famiſhings, have by a Divine retaliation beene repayd into their boſome; And the Proteſtant party hath beene erected to that condition of ſtrength and hope, that their enemies are conſtrained, (diſtruſting their Forces) to have recourſe to their craft and policies; And therefore by their ſubtill Agents at Court, and their active inſtruments elſewhere, have beene endeavouring now of a long time to make our Armies in Ireland diſaffected to the Parliament, what by occaſion of their wants not ſo readily ſupplyed as their need required, what by amuſing them with theſe unhappy differences fallen in here betweene King and people, labouring by that meanes to divide thoſe Forces into factions, to the end the maine worke they have in hand might be neglected, which is the proſecuting of the warre againſt the Rebels, ſo farre brought low in ſome parts of Ireland, that if they can be deprived of the benefit of this Harveſt, they are not likely to ſee the next Summer. And therefore the Rebels finding that notwithſtanding the diſtractions here occaſioning the ſlowneſſe and ſcarceneſſe

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neſſe of ſupplies, yet they themſelves are in a farre worſe condition, being in want of moſt things neceſſary, not onely for the maintaining of a warre, but even of life, the judgement of God being remarkable upon them in this, that as their bloody and treacherous Religion made them inhumanely cruell in ſhedding the Proteſtants blood, ſo now the famine amongſt many of them hath made them unnaturally and Canibal-like eate and feede one upon another: Therefore that they may have time to expect from their friends abroad new ſupplies both of victuall and Ammunition, and may without moleſtation reape the fruit of this Harveſt, they have laboured a Treaty for a Ceſſation, which Project of theirs doth no leſſe ayme at the overthrow of the remainder of the Proteſtants in that Kingdome, then their treacherous taking of Armes at firſt did intend the deſtruction of them all; for their Ceſſation and Hoſtility, their warr and peace are alike to be eſteemed of, and with thoſe that neither in peace nor warr keepe any faith, it is beſt to be in perpetuall defiance: Therefore the Lords and Commons in Parliament aſſembled, according to their continued care of that Kingdome of Ireland, doe in a ſpeciall manner take into their conſideration the condition thereof, upon this occaſion of an intended Ceſſation, and ſo much the rather becauſe it is feared that the Proteſtant forces through want of proviſions for their Armyes may at laſt, if not relieved, be perſwaded to admit of this courſe, in hope thereby to procure ſome means for their ſubſiſting; as alſo becauſe there is too much ground to ſuſpect, that if this Ceſſation ſhould bee agreed

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unto, they might have opportunity to joyne with the Popish party here for their greater strengthning: And though it were to have no influence upon this Kingdome, yet the evill Consequences of it are so many and pernitious to Ireland, that this Parliament should betray the trust reposed in them, if they did not declare against this Cessation, and use all meanes in time to make it prove abortive. And therefore they desire that it may be observed and taken notice of:

First, from whence the counsell and designe of this Cessation ariseth, even from the Rebels and Papists themselves for their owne preservation; for soone after they had missed of their intent, to make themselves absolute Masters of that Kingdome of Ireland by their treacherous surprizes; and seeing that this Kingdome did with most Christian and generous resolutions, undertake the charges of the Warre for the relieve and recovery of Ireland; Propositions were brought over from the Rebels by the Lords Dillon and Tafe, at which time they were intercepted and restrained by Order of the House of Commons. After that, they had the boldnesse, even while their hands were still imbrued in the Protestants blood, to petition His Majestie that their demands might be heard, and for this purpose they obtained a Commission to be sent over into Ireland to divers persons of qualitie (whereof some were Papists) to heare, receive, and transmit to His Majestie their Demands, which was done accordingly: and one Master Burke, a notorious pragmatick Irish Papist, was the chiefe Sollicitor in this businesse.

sinesse. After this, the just revenging God giving daily successe to handfuls of the Protestant Forces against their great numbers; so that by a wonderfull blessing from Heaven they were in most parts put to the worst; Then did they begin to set on foot an Overture for a cessation of Armes; concerning which, what going and comming hath beene betwixt the Court and the Rebels is very well knowne; and what Meetings and Treaties have beene held about it in Ireland by Warrant of his Majesties ample Commission sent to that effect; and what reception and countenance most pragmatick Papists negotiating the businesse have found at Court, and that those of the State in Dublin, who had so much Religion and Honesty as to dissuade the Cessation, were first discountenanced, and at last put out of their places and restrained to prison, as Sir Wil. Parsons one of the Lords Justices there, Sir John Temple Master of the Rolls, Sir Adam Loftus Vice-Treasurer of Ireland, and Treasurer at warrs, and Sir Robert Merideth one also of the Councell Table.

Secondly, the Lords and Commons desire it may be observed, That during all these Passages and Negotiations, the Houses of Parliament were never acquainted by the State of Ireland with the Treaty of a Cessation, much lesse was their Advice or Councell demanded, notwithstanding that the care and managing of the war was devolved on them, both by Act of Parliament, and by His Majesties Commission under the great Seale, To advise, order, and dispose of all things concerning the government

vernment and defence of that Kingdome. But the wants of the Army were often represented and complained of, whereby with much craft a ground was preparing for the pretext, wherewith now they would cover the Counsels of this Cessation, as if nothing had drawne it on, but the extreame wants of their Armies; whereas it is evident, That the reports of such a Treaty have been (in a great part) the cause of their wants, for thereby the Adventurers were dis-heartened, Contributions were stopped, and by the admittance to Court of the Negotiators of this Cessation, their wicked counsels have had that influence, as to procure the intercepting of much provisions which were sent for Ireland, so that Ships going for Ireland with Victuals, and others comming from thence with Commodities to exchange for Victuals have beene taken, not onely by Pyrates having his Majesties warrant, but also by English Ships commanded by Sir John Pennington under his Majestie. And moreover, the Parliament Messengers sent into severall Counties with the Ordinance of January last for Loanes and Contributions, have beene taken and imprisoned, their Money taken from them, and not one peny either Loane or Contribution hath beene suffered to be sent in for Ireland from those Counties which were under the power of the Kings Army, while in the meane time the Houses of Parliament by their Ordinances, Declarations, and Solicitations to the City of London, and the Counties free from the terrour of the Kings Forces, were still procuring not contemptible aide and releefe for the distresses of Ireland.

Mr. Davis his ships, and others.

Thirdly,

3. As the Lords and Commons have reason to Declare against this Plot and designe of a Cessation of Armes, as being treated and carried on without their advice, so all pretence of the great prejudice which will thereby redound to the Protestant Religion, and the encouragement and advancement which it will give to the practice of Popery, when these execrable Papists shall by this agreement, continue and set up with more freedome their Idolatrous Worship, their Popish Superstitions, and Romish abominations in all the places of their command, to the dishonouring of God, the grieving of all true Protestant hearts, the disposing of the Lawes of the Crowne of England, and to the provoking of the wrath of a jealous God; as if both Kingdomes had not smarted enough already, for this sin of too much conniving at, and tolerating of Antichristian Idolatry, under pretext of civill contracts and politike agreements.

4. In the fourth place they desire it may be observed, that this Cessation will prove dishonourable to the noble Faith of this Kingdome, it will elude and make null the Acts and Ordinances of Parliament, made for the forfeiting of the Rebels Lands; at the passing of which Acts, it was represented, that such a course would drive the Rebels to despaire, and it proves so, but otherwayes then was meant, for despairing of their force and courage, they goe about to overcome us with their craft.

5. Lastly, what shall become of the many poore exiled Protestants, turned out of their Estates by this Rebellion, who must now continue begging their

dread while the Rebells shall injoy their Lands and houses? and who shall secure the rest of the Protestants, that either by their owne courage, industry, and great charges, have kept their possessions, or by the successe of our Armies have beene restored. Can there be any assurance gotten from a perfidious Enemy, of a Cessation from Treachery and breach of agreement, when they shall see a fit time and opportunity? These and many other Considerations being well weighed, it will appeare evidently, that this designe of a Cessation is a deepe Plot layd by the Rebells, and really invented for their owne safety, and falsly pretended to be for the benefit of our Armies.

And whereas the Lords and Commons, have no certaine Information that the Treaty is concluded, but are informed by severall Letters that all the Protestants, as well Inhabitants as Souldiers in that Kingdome, are resolved to withstand that proceeding, and to adventure on the greatest extremities rather then have any sort of Peace with that generation, who have so cruelly in time of Peace murdered many thousands of our Country men, and laboured to extirpate the Protestant Religion from amongst them; So they do believe, that these rumors of a Cessation were first contrived by the Enemies of our Religion and peace, and by their practises: The Treaty was carried on with much subtility and solicitation, thereby to stop the sending of supplies from thence to our Armies, and for the cooling of the affections of those who have already shewed their Zeale to the Weale of Ireland: And therefore

the

the onely meanes to defeate this their policy, & pre-
vent the evills intended by it, is to settle a course
whereby the Armies of Ireland may be at least fenced
against hunger and cold: For which purpose it is
desired, that all those who are wel-affected to the
Protestant Religion, either in that or this Kingdom,
and all those who by their adventures already made,
have embarked their particular interests with the
publike of that Kingdome, and doe desire a good re-
turne of their engagements, would joyne their en-
deavours, for obviating of that necessity, which may
be made a strong argument to inforce a destructive
Cessation of Armes, & that they would not through
too much suspition and jealousie of it forbeare the
providing of supplies, and so occasion that inconveni-
ence which they ought by all meanes to prevent, for
by so doing, they will lose all their former paines
and charges; and the withholding of provisions
now will gaine credit to that calumnie layd against
this Kingdome, of neglecting the Armies of Ire-
land, and by the continuing of supplies, these Forces
will be encouraged to continue the Warre, and so
crowne both their worke and ours. And lastly, the
Rebels seeing assistance against them still flowing
from hence, must needs be out of hope of prosecuting
or concluding this their designe. The cry of much
Protestant blood, the great indigency of many rui-
ned Families, the danger of our Religion almost er-
ased out of that Kingdome, calls for this last Act of
Piety, Charity, Justice, and Policie from us, which
being resolved on, Letters are to be dispatched to
the severall parts of that Kingdome, to encourage

the Commanders & Souldiers upon the aforesaid reasons and assurances, that they may not hearken to such an unjust and deceitfull counsell; and as by their prosecuting of the Warre, through Gods blessing they have successefully resisted the Rebels cruelly, so they may upon this occasion beware they be not over-reached by their craft.

All which the Lords and Commons doe earnestly desire, may be seriously taken to heart by all the Kingdome, and that from those other encouragements mentioned at large in the Ordinance of the 14 of July last and such as now are offered, a course may be taken whereby such a constant weekly distribution may be setled as will supply to the Armies in Ireland, the meere necessities of nature, which may be more punctually and seasonably transmitted unto the severall parts of that Kingdome, according to their respective wants, that so the benefit and honour of so pious a worke happily begun, and successefully hitherto carried on, may not be lost when so little remaines to be done; and that the saving of a Kingdome, the re-establishing of so many Protestant Churches, the re-possessing of so many thousand Christians into their Estates, may not be deserted and let fall to the ground, for a little more paines and cost.

FINIS.

Numb. 37.

CERTAINE

INFORMATIONS

From ſeverall parts of the Kingdome, and from other places beyond the Seas, for the better ſatisfaction of all ſuch who deſire to be truly Informed of every weekes Paſſage.

From the 25. of *September*, to the 2. of *October*. 1643.

Monday, Sept. 25.

LEiceſterſhire, by a Letter, affordeth us this News, that Colonell *Haſtings*, Colonell *Pate*, and ſome other Commanders of his party, (taking advantage of the Lord *Greys* abſence, who went with all his Horſe to wait upon his Excellencie the Parliaments Lord Generall to *Glocester*) have put their imperious and illegall Commiſſion of Array in execution at *Loughborough* in that County, and compelled ſome Countrey-men to go with them from thence to *Hinkley*, where they took many Horſes, and other pillage with them from thence to *Lutterworth*, where they exerciſed their unlawfull power in a farre higher degree, then they did at *Loughborough* and *Hinkley*; but they ſtayed not long in any place, feare and guiltineſſe checking their conſciences for thoſe fellonious and illegall acts.

The report of theſe outrages comming to *Leiceſter*, the Commanders left there by the Lord *Grey* for the defence thereof, preſently diſpatched Meſſengers to *Coventry*, and *Northampton*, *Nottingham*, to notifie Colonell *Haſtings* boldneſſe and unwarranted actions, and deſired them to ſend ſome aid to help ſuppreſſe him and his Pillagers, but they received no aſſiſtance from thoſe Townes, the grounds and reaſons of whoſe refuſalls are not yet certified.

Whereupon the *Leiceſter* Forces took courage, drew themſelves into a body, and marched out of the Towne with ſuch ſtrength as they then had, encountered and fought with him, and took about ten of his men priſoners,

and returned safe home that night. This was acted upon the fifteenth of this inſtant.

The next day, being Market-day, the *Leiceſter*-Commanders horſed all their men upon the countrey horſes that came to the Towne, and gave the Colonell an alarme with ſome skirmiſhing, killed two or three of his men, and took ſome more of his Horſe, without the loſſe of a man of their owne, which ſo affrighted him, that he durſt not diſperſe and quarter his men in the villages. This was done as the Colonell marched from *Lutterworth* to *Harborough* ſide, ſo that he reſted not thereabouts, but got with ſpeed to *Melton Mowbray* amongſt his owne friends and parties, which Towne is accounted one of the moſt malevolent places in that ſhire, robbing the Carriers, and others by the w.s as he went thither.

On the ſeventeenth of this inſtant, the *Leiceſter* Forces marched out againe, aſſiſted by Captaine *Whites* Troope of Horſe, who by accident came from *Peterburgh* into thoſe parts, and comming neere *Melton*, their forlorne hope aſſailed the Colonels forlorne hope, and ſo pelted them, that they made the Colonell forſake the Towne, and get to the Hill, his body conſiſting of about a thouſand men, and their whole ſtrength being not above five hundred. In this fight the *Leiceſter*-Forces took twenty of the Colonels men, killed ten or twelve of them, and brought away neere fifty horſe: and they took alſo Lieutenant *Dudley*, that great Robber of the Countrey, and forſworne perſon, killed Captaine *Gates*, and took alſo the Lieutenant to the Governour of *Belvoir* Caſtle, and brought away their chiefe Commanders ſaddle Nag, as they conceived it to be by his coſtly Piſtolls. And had not their forlorne hope beene ſo eager to fight without their Governours command, they had taken more of their enemies. During this skirmiſh, Colonell *Haſtings* body did not fight, for they durſt not move from the Hill they were on, fearing the reſt of the *Leiceſter* Forces.

In this Battell the *Leiceſter*-men tooke one *Boroughs* a Butcher of their Towne, who had deſerted them, and was turned a great Robber of their Countrey, he loſt his hand in the fight, whereof he died ſwearing, as he had heretofore lived.

And had it not beene ſo neer the enemies Garriſons in *Belvoir* and *Wharton*, the *Leiceſter*-Forces had ſtaid longer, and done more ſervice thereabouts, but they were in doubt of freſh Forces from thoſe places, wherefore being ſatisfied for the preſent with thoſe victories, they retired home with a great deale of honour, having foiled their enemies at their owne doores, and neere their owne ſtrengths of new and greater ſupplies.

We

We having received a Letter from an acquaintance of ours, in his Excellencies the Parliaments Lord Generalls Army, who was both an actor and ſpectator in the laſt weekes skirmiſhes and great Battell between *Hungerford* and *Newbery*, & being deſirous that the truth of that battell may be known to the Kingdome, that the falſe gloſſes of miſreports of Malevolents may be cleered and defeated, have thought fit to impart the full contents thereof, which the party that wrote the ſaid Letter delivereth thus: *Lo. Fr.* This is to let you underſtand of our well being, God be praiſed for it; we have gone through many ſtraits. On Munday the 15. of *September* the enemy fell upon the Reare of our *London* Brigade, and routed the forlorne party of our horſe, whereupon we making a ſtand, the enemy retreated a little, but fell upon us againe, yet did us very ſmall hurt, ſo that we loſt but one man of our Regiment, but killed about five or ſix of the enemy, and that day there was ſlaine about an hundred of both the Armies. Then we proceeded and marched towards *Newbery*, whereinto the enemy was gotten before us, and we lay within a mile of that Towne on *Tueſday*.

The next morning being *Wedneſday* we advanced towards the enemies, who were prepared for us, we fell upon them about ſix of the cloeke that morning, and our Brigade fought with them ſix houres before it was relieved, and we indured the brunt of the fight, for their whole aime was upon us. Our Regiment made the right wing of our Army, and we were flanck[illegible] with horſe, who being charged by the enemy wheeled off and left us, and being thus diſerted, the enemy charged us with about five or ſix Regiments of horſe at once. Now we having greene boughs in our hats to know one another by, they got greene boughs in their hats alſo, and came up to our pike heads, crying friends, friends, which made us not know what to doe, but our Musketiers being ready, one of our Captaines commanded them to fire, which they did all at once, which made the enemy run away, and killed many of them, with ſome ſmall loſſe on our ſide. Then the enemy played at us with their great Guns for four hours, but did us no harme, onely the ſhot broke our Pikes (note this merciſull providence) God be praiſed for it.

The fight continued very hot all that night, we ſlew abundance of the enemies Gentry, and killed five Lords and one Biſhop. The enemies foot were ſo ſhattered, that they were faine to be kept up by their horſe: God hath been ſeen much with us, for when man failed us, God did not faile us.

The next day being *Thurſday*, we marched towards *Redding*, and as it was our hap to bring up the Reare of our Army, with the reſt of our Brigade, the enemy followed us, and fell upon our Reare-guard of horſe, who ran

away, and did not give fire at all, we being in a narrow lane, they ran over our foot, and ſome of our foot threw away their Armes, but the reſt of us ſeeing we were loſt if we did not ſtand to it, got our Drake up into the lane, and fired it upon them, and ſo beat them away with the helpe of God, we came up with great courage, and killed of the enemy a great Commander, a Colonell, and about a hundred and twenty men, and eighty horſe, and we loſt but ſeventeen common Souldiers and never a Commander, God be praiſed for it, and ſo we came ſafe to *Redding*.

Tueſday, September 26.

Yeſterday in the morning, the Honourable Houſe of Commons, together with the Honourable Scottiſh Commiſſioners, and our reverend and pious aſſembly of Divines were congregated in the Pariſh Church at Weſtminſter, to take the Covenant of Union betweene all the true Proteſtants in England and Scotland; where that grave and ancient divine Maſter *White* of *Dorcheſter*, firſt made an effectuall prayer to God for a bleſſing upon it. Then Maſter *Philip Nye* made an earneſt exhortation to ſticke faſt unto it. After him Maſter *Henderſon* a Scottiſh Divine preſſed the utility and efficacy of it, and amongſt other of his perſwaſives xpreſſed, that if the Pope of Rome were there preſent to behold the taking of it, it would make him change his countenance, trouble his thoughts, looſen the joynts of his loynes, and make his knees ſmite one againſt another, as King *Belſhazzars* did at the hand writing againſt him upon the wall, *Dan.* 5. 6. He having finiſhed his ſpeech, Doctor *Gouge* concluded with a prayer, and then the whole Aſſembly teſtified their aſſents to the Covenant, by ſubſcribing their names thereunto.

The laſt night his Excellency the Parliaments Lord Generall came to *London*, where he was received with great joy and acclamations, for the great Victory which through Gods helpe he obtained the laſt weeke neere *Newbery* in Berkſhire, for which immortall praiſe is due unto him eſpecially becauſe his Lordſhip with undaunted courage led up his Brigades, expoſed his perſon to the fury of his enemies, at which he was nothing appalled, and manifeſted all the exact pointes of an exquiſite and perfect Generall, in rallying his diſperſed and diſordered horſe and foot, when they were put to retreate by the enemy, and in preſerving the lives of his Souldiers to his utmoſt power and ability; which is the moſt commendable part of a circumſpect and vigilant Commander, and worthy of perpetuall commemoration.

And this day his Excellency repaired into Finsbury fields, to take a view of all the Trained bandes and Auxiliaries within the Lines of Communica-

tion

tion about the City of *London*, where appeared about twelve compleat Regiments, amounting in the totall to about 14000. men well armed and appointed for the Wars. Which may now teach *Mercurius Mendax*, alias *Aulicus*, to retract his lie of *Londons* being drained of men; for he ſhall know, that this City is able to raiſe beſides thoſe twelve Regiments more of able men to repell him and all his brother Cavaliers, if they will come and put it to the triall, and this his cautelous friends in *Oxford* are very well aſſured of, which hath made them decline yet to attempt *London*, for fear of hotter worke then they have found either at *Gloceſter* or *Newbery*. But ſince we are informed of the perſon and originall of this weekly impudent, & lying Mercury, we wonder not ſo much at him, for we are credibly certified, that his name is *Birkenhead*, a fellow of *All-Soules* Colledge in *Oxford*, where he hath learnt to ſing the blacke Saunt, a Popiſh Ceremony uſuall to all new comers thither, and which he cannot yet forget in his weekly Journalls. He was firſt a poor Scholler in *Oriall* Colledge, as our Informer tells, and therefore a meane birth and ill conditions are ordinarily companions, for the French proverbe tells us, *Le bong ſang ne peut mentir*. From whence he was tranſlated to that fellowſhip, by the Archbiſhop of *Canterbury*, whereby his ſpirits are ſo raiſed and elevated, that he will now verifie another French proverbe, *Il n'eſt orgueil que de poure enrichi*. But whoſoever it is, we wiſh the whole Kingdom to take notice of him for an impudent lier and ſlanderer, as alſo for one who purpoſely and wilfully ſetteth himſelfe to ſpeake evil of good, and good of evil, and therefore deſervedly falleth under the Prophets woe, *Iſa* 5. 20. Which if it betide him, all the promiſes and hopes of preferment, for his cheats and impoſtures in blinding the Kingdome with his untruths, to the incouragement of Malevolents, and the increaſing of his own party, will bring him no advantage, but as he is Satans ſervant to blinde others to their deſtruction, ſo his Maſter blindeth him to his future ruine, and will one day pay him the ſpight he oweth him.

From *Barwicke* it is informed, that ſome Scottiſh Troopes of Horſe are lately come in thither, to keep that paſſage open for the reſt of their Army, which without doubt will advance ſpeedily, now their Covenant is ſet on foot in this Kingdome, whereby the true Proteſtants of both Nations being firmely united, the Cauſe of Religion and Liberty will be the better protected and defended to the confuſion of all the enemies thereof.

Wedneſday, September 27.

This day the monethly Faſt was Celebrated, and there preached before the Honorable Houſe of Commons, in the Pariſh Church at Weſtminſter, two learned Divines of the reverend Aſſembly, *viz.* Maſter *Humphrey Chambers*

in the forenoone, and Maſter *Anthony Burges* in the afternoone, who made two ſweet and excellent Sermons.

Thurſday, September 28.

Since we received the before related Letter of the Battell at *Newbery*, we have read another Letter from a reverend perſon in his Excellencies Army, which certifieth, that the Cavalier priſoners which were taken by our Souldiers have confeſſed that they loſt five Lords, and about 3000. men in that fight. And that he himſelf exactly viewed the dead bodies of his Excelleneies men, and affirmeth upon the word of a Miniſter, that there was not above 300. of them ſlaine. Which relation from ſo credible a perſon, will we hope give full ſatisfaction to all that are inquiſitive after the number of the ſlaine.

It hath been related that a Cavalier Biſhop was alſo ſlaine in the ſaid Battell, whoſe name we are informed is *Leſley*, he had been heretofore a Preacher under S. *Pauls* in *London*, and when he died, was Biſhop of *Kaſore* in Ireland.

And now Maſter *Bookers* predictions for this inſtant moneth are fully verified, for by the oppoſition of *Saturne* and *Mars* which hapned on the ninth day, he preſaged that there would be ſlaughters of men, the truth whereof is cleered by the skirmiſhes and fights, the 9. 10. 11. and 12. dayes after that aſpect, at *Hungerford*, *Newbery* and neer *Redding*, on the 14 of this moneth he noteth an oppoſition of *Saturne* & *Mercury*, and therefore predicted, that unfaithfull and perfidious friends ſhould be made known, which is verified, by the Troops of horſe, that ran away and trode down their own foot, in the lane between *Newbery* and *Redding*, when the enemy came upon the reare of our Army. But whoſoever obſerveth, that upon the 17. day he noteth a Conjunction of *Mars* and *Mercury*, together with an oppoſition of the Sun and *Saturn*, who were both in their fall, and an Eclipſe of the moone, may eaſily pick out the meaning of his verſes upon his blanke page for this moneth, *viz.*

Miſchiefes are threatn'd, but on whom, or where,
I liſt not tell, &c.

Mercury ſignifies a Scribe or Secretary, the Sun is a regall Planet who then (as Aſtrologers ſay) was in his fall in *Libra*, the moone ſignifies Queens, &c. who that night was Eclipſed. But we will ſay no more, leſt we tranſgreſſe the ſilence of *Pythagoras*. Onely obſerve, that the ſlaughters hapned upon the next four dayes after theſe laſt diſmall and Malevolent aſpects.

If any ſhall obiect, that theſe things occurred not upon the prefixed dayes, we anſwer, that ſometimes the effects of the Planetary aſpects do not manifeſt themſelves immediately, but a week, a moneth, three moneths, yea a year after, as Maſter *Booker* in ſome of his precedent Almanacks hath exactly noted, and thus much we have obſerved in affirmation of the harmleſſe and meerly natu-

naturall Art of Aſtrology, and thereby (according to our underſtanding) have endeavoured to give the Artiſt his due.

Friday, September 29.

By a Letter from *Venice* bearing date *Septemb.* 2. it is certified thus: Sir, if you be delighted with forraine News, this enſuing Relation will in part informe you concerning the affaires in Italy. The coales of contention, which at the firſt were kindled betweene the Pope and the Duke of *Parma*, have burnt ſo hot, that they have ſet all Italy on fire. *Florence*, *Modena*, and the State of *Venice* are confederates againſt the Pope: *Genoa*, and the Knights of *Malta* are aſſiſtant to him, onely what belongs to the Crowne of Spaine is not yet embroiled. The Duke of *Florence* hath taken foure great Townes from the Pope, and is now before *Perugia*, which is his onely ſtop to *Rome*, his gaine hath been without any conſiderable loſſe. The Dukes of *Parma* and *Modena* are joyned together, their force is in their Cavalrie, they have made many in rodes into the Popes lands, with fire and ſword, which hath beene repayed by the like damage. The Venetians have done little. The Papalines, being come over the river *Po*, did entrench themſelves in a wood, ſo ſtrong, that it was thought impoſſible to give them battell without great loſſe, ſo that little paſſed betweene the Popes Army and the Confederates, but ſome light skirmiſhes, till *Auguſt* 20. at which time, their former Generall, named *Peſaro*, was removed, and one called *Juſtinianus* put in his place, who being but two dayes in the Army, and taking a ſurvey of the Campe, gave order that the ſecond night, they ſhould give an onſet upon their entrenched enemies, which being as ſecretly as ſuddenly performed, the enemy was ſurpriſed, their trenches entered, and ſeven thouſand of them ſlaine, but with the loſſe of three thouſand of their owne ſouldiers, and at length the Papalines were conſtrained to diſlodge, and retreat to their former quarters. Thus ſtand things for the preſent in Italy.

Lancaſhire is now well provided with Gunpowder and Match, for beſides that which is gotten thither ſafe by land, in deſpight of the lurching Rob-Carriers, there are three Barques laden with Ammunition, ſafely arrived at *Leverpoole* in that County, which were ſent from hence; ſo that by the bleſſing of God, they are throughly fitted with meanes for their defence. But as they have now ſtore of ſuch materialls, ſo we are credibly informed, that the Cavaliers at *Oxford* are in a great want of them, for neither that City, nor *Briſtoll* can furniſh or ſupply them; and therefore the late Ordinance of Parliament againſt carrying of Flax, Salpeter and Brimſtone from hence, comes very ſeaſonable to prevent their obtaining of any more Ammunition.

Saturday,

Saturday, September 30.

The *London* Regiments of Horſe and Foot, that went with his Excellencie the Parliaments Lord Generall to relieve *Gloceſter*, are ſafely returned to their homes againe, and were joyfully welcomed with acclamations and ringing of bels, and for the number of them that are miſſing and ſlain, we ſpeak it impartially, they are not many, nor very conſiderable, excepting ſome foure or five of their Captains, two whereof were ſtain in the fight, *viz. Hunt* and *Tucker*; and *Bolton*, *Moſſe*, and *Willet* died ſince of their wounds. Theſe things we publiſh the rather, becauſe we would ſave *Mercurius Aulicus* the labour of divulging an impudent lie, and abuſing the Kingdome.

His Excellencie hath given Order, that the Priſoners which were taken at *Cyrenceſter* in Gloceſterſhire, ſhall be kept in ſafety in *Windſor* Caſtle, to keep them from running away, to do more miſchief, and infect others. They chiefly conſiſt of malevolent Londoners, and Doctors Commons-men that belonged to the Civill Lawyers, who to ſet up their High Commiſſion and Biſhops Courts again, took up arms againſt the Parliament, and were intended to go into Suſſex and Kent, to diſturbe the peace of thoſe Counties.

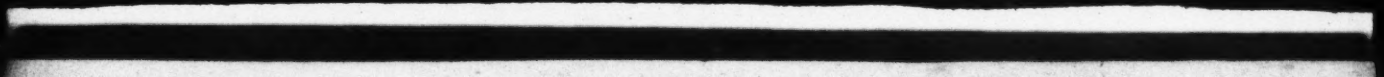
Out of Lincolnſhire it is informed, that Sir *Thomas Fairfax* ſhipped all his horſe at *Hull*, and landed them at *Salfleet* on the Eaſt coaſt of that County, and that he is joyned with the Lord *Willoughby* of *Parham*, and Colonell *Cromwell*. And further, that the Earl of *Newcaſtle* beſiegeth *Hull* with 20000. men, having forced the countrey people to come into his ſervice againſt it. But we hope that his purpoſe will be ſhortly defeated, for we are informed that 10000. Scots are marching towards the borders, and that 15000. more are to follow them ſpeedily.

The generall vote of the ſouldiers that are returned from the fight at *Newbery*, is, that a Witch was ſent by the Cavaliers into their Army to do miſchiefe, who being ſhot at, was ſo impenetrable, that no bullets would pierce her, whereupon a Captaine bid ſhoot her with a button, and one of the ſouldiers pulled a braſſe button from his doubler, and therewith charging his piſtoll, fired it upon her head, and ſlew her. If it be true that ſhe were a witch, and ſent by the Cavaliers, as the common voice is, they will now verifie the old verſe, *viz. Flectere ſi nequeo ſuperos Acheronta movebo.*

But it will be thought ridiculous that any man ſhould be ſhot free. Whereunto we anſwer, that we have heard ſome Engliſh Commanders that have been in the Swedes wars, credibly affirme, that it is an ordinary thing in thoſe parts. And whoſoever will be further ſatisfied therein, let him read *Leonard Fioravants* book of Chirurgery, who was Chirurgion to the Emperour *Charles* the fifth, in his wars in Africa, and there he ſhall finde a true ſtory of it.

This is Licenſed and Entred into the Hall Booke according to Order.

Printed by *G. Biſhop*, and *R. White*.





18

MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the reſt of the KINGDOME.

The eight and thirtieth VVeeke.

SUNDAY. *September* 17.

WEe told you not long ſince of a *London* Comittee of Ladies and other publick Gentlewomen for the ſervice of the pretended *Houſes*, who have now proceeded ſo farre, that if any of their ſex refuſe to contribute, they have legiſlative power to compell their obedience; in purſuance whereof Sir *Arthur Haſlerig* (his Mothers own ſonne) finding a handſome Merchants Wife at *Briſtol* (I ſpare her name for her Husbands ſake) did not onely paſſe his vote at *Briſtol*, that ſhee was a handſome Gentlewoman, but tooke her away with him in a ſhip when he fled thence a little before the taking of the Towne, and are now to the joy of the *honourable Committee* ſafely arrived at *London*. But where Sir *Arthur* and his fellow traveller have beene all this while, was not yet certified, onely this we heare for certaine, that before Sir *Arthur* took this voyage with his friend, Colonell *Nathaniel Fines* was Governour of *Briſtol*.

The ſpirit of diſcord which moves ſo powerfully at *London*, hath beene guilty of a great difference wrought betwixt the good honeſt Browniſts and Anabaptiſts on the one part, and

the Crafts-men of the *New Aſſembly* on the other, which is almoſt as great a rent as that between his Excellencie and Sir *William Waller*; for the *Aſſembly* tugging hard for the Scottiſh Presbytery hath ſo nettled their Coadjutors the *Anabaptiſts*, that they with their Brethren-in-law the *Browniſts* have printed an Admonition to give warning to all the *beſt* affected in every Pariſh in *London* to ſet their hands to a new Petition againſt the New *Aſſembly*; which Petition is now it ſelfe printed, wherein they deſire the pretended *Houſe* of *Commons* (theſe are their owne words) *That for as much as the Petitioners would rejoyce at an opportunity to manifeſt the things they hold, either before the Houſe of Commons, or their godly Committee, either in the* Houſe *or in* Guild-Hall; *and are willing through the ſtrength of God, although they be not Schollars, yet if any of the moſt grave Doctours of the* Synod *will oppoſe them before the* Houſe *or the* Committee, *they beleeve that God will enable them to manifeſt what they hold to be the Truth of God, or elſe to be willing thankefully to receive conviction, and thereupon to renounce any errour they hold.* And truly the learned Browniſts make an ingenuous motion, which the *Aſſembly* cannot with any credit refuſe, eſpecially *Cornelius Burges* whoſe famous anſwer of *Negatur Id* will ſatisfie all arguments now as well as when he went out Doctor.

It was advertiſed this day, that ſince the laſt defeat given unto the *Rebels* before *Hull* (whereof you had a full relation the laſt weeke) th. Lord *Faireſax* had againe written to the *Houſes* of his want of money, and ſignified that the Townſmen hearing that the *Scots* were coming, and that their Town was then to be conſigned into their hands, were grown ſo malignant that they would neither billet nor provide for any of his ſouldiers, ſo that he much doubted how he ſhould be able to ſecure the place; Conforme to which it was certified in ſome other letters, bearing date from *Yorke*, that the Lord Marqueſſe of *New-Caſtle* had made himſelfe Maſter of the *Sluce*, ſo that the *Rebels* could not now drowne the Country, as *Hotham* did upon His Majeſties coming thither: and that the Major of *Hull* would not ſuffer the forces newly raiſed by the Lord *Faireſax* to come within

within the Town, but quartered them without the walls, where they are like to finde but ill entertainment. And it was alſo ſignified that on this intelligence Sir *John Meldrum* was to be diſpatched for *Hull* to aſſiſt *Fairfax* in that action; but not one penny of money ſent to content the ſoudiers; which will contribute very little unto their encouragement.

And from *London* it was advertiſed that the Earle of *Warwicke* had written ſeverall other letters (beſides to thoſe mentioned laſt weeke) to his friends and Agents in the Houſes, ſignifying, that all his ſhips are returned from the *Iriſh*, Northern, and Weſterne coaſts, and will ſtay no longer with him for want of pay; and that thoſe few which doe continue in their ſervice, have not above 4 or 5 daies victuals, for want of which and reany money to content them, he did believe, (and ratified it with an oath) that they would leave him, and *carry the ſhips unto the King*, and that they did ſo ply him with continuall threatnings to that purpoſe, that he durſt ſcarce come on ſhore for feare they ſhould put their threats in execution. Which being a matter of great concernment did produce a *vote* for the preſent raiſing of 6000 l. to give the ſea-men ſome content, till all the reſt could be provided; and the *Merchant Adventurers* were treated with to lay downe the money. To which when as they would no otherwiſe agree then on the having of an *Ordinance* at the preſent for the enlargement of their priviledges againſt law and reaſon (and that to be confirmed by an Act of Parliament whenſoever His Majeſty ſhould be reduced to ſuch extremities as not to dare to deny any thing) and on the actual poſſeſſion of the *Cuſtomes* for their re-imburſment, which are already *farmed* out to our Lady day: the buſineſſe did receive a ſtop, and was likely to produce no ſuch quicke effect as the impatiency of the *Mariners* expected from them.

MONDAY, *Septemb.* 18.

It was this day certified that Maſter *Hatcher* one of the Commiſſioners from the pretended Houſe of *Commons* to their brethren in *Scotland*, had at the leaſt given up a full narration of his

Ambaſſi', and the fruits thereof. The effect and *reſult* of which being reduced into ten propoſitions comes to this in briefe, that if they may receive 100000 l. of the ſumme remaining upon the *Brotherly aſſiſtance*, and one other hundred thouſand pounds in hand for the raiſing and levying of their ſouldiers, & be aſſured of 30000 l. a moneth, to be conſtantly and duely paid them whileſt they tarry here, and that their *Covenant* for extirpation of *Popery*, *Prelacy*, and *Uniformity* in Kirk-government be firſt agreed on and admitted; they will then be ready with an Army by the midle of the next moneth to invade this Kingdom. And this they doe ſo ſtrictly inſiſt upon, that except their *Covenant* be imbraced, and before that infinit maſſe of money be brought into *Leith* (which is the haven towne to *Edenburgh*) they are reſolved not to move, But where this money will be raiſed in ſo ſhort a time (for they can eaſily enough diſpence with law and conſcience to embrace the *Covenant*, if that were all which was required) although the *publick faith* of both the Nations be to be *morgaged* to be ſubject to the payment of it, as I preſume a worke of ſuch deſperate difficulty, that their beſt *Projectours* know not how to goe through with it. For it is ſignified withall, that the 50 Subſidies though they came roundly in at firſt (as violent motions uſe to doe) had now ſlacked their pace, and came exceeding ſlowly forwards; and that the Citizens did not onely begin to affi me in publique that they were not able to advance more monies, but that a petition to that purpoſe was in agitation, ſubſcribed with 20000 hands.

It was alſo certified from thence that the two formidable Armies, the one of 6000 horſe (which was to be a flying Army) for the Earle of *Mancheſter*, the other both of horſe and foote for Sir *William Waller*, were not yet made up; notwithhanding all the noyſe which was made about them: particularly that the thouſand Horſe and Dragoones, which were given out to be raiſed in *Eſſex* for the Earle, were ſhrunke into three Troopes (no more in that County) and that from *Herfordſhire*, and other the adjoyning Counties there came few or none, moſt of their horſes having beene taken away before for the recruiting of his Excellency.

And

And for Sir *William Waller* it was further certified, that *Volunteeres* came but ſlowly in, and that the City was as loath to let their *Trayned* bands and *Auxiliary* forces be taken from them, if it could otherwiſe be avoided: which put our excellent Common-wealthſ-men on a reſolution of making uſe of their *legiſlative* tyranny to paſſe an *Ordinance* for the *preſſing* of 5000 men; 2000 in the City of *London*, and the reſidue in the adjacent Counties, the which accordingly they did. But this is though it will be a work of longer time, and require more money then their neceſſities will permit; the *Ordinance* being paſſed upon *Wedneſday* laſt, and few preſſed as yet. And it was alſo ſignified by ſome Letters thence, that the *Houſes* were ſo far unable to raiſe ready money for the preparing of theſe *new* Forces, that they had not wherewithall to ſatisfie and content his old; *Waller* informing them full ſadly upon *Saturday* laſt that his old *Regiment* (it ſeemes he hath but one left of all his Army) were at the point to mutiny for want of the *Arreres* which were due unto them: and that though 40 of that Houſe ſubſcribed 100 a man to make up ſome conſiderable ſumme to content that *regiment*, yet little of it was brought in; which doth ſo much diſpleaſe his Officers, that they reſolve not to advance far till they have the money. If ſuch a Trifling ſumme be ſo hard to come by, I would faine know where they will find 200000 to ſend downe to *Leith*: or whether they can hope to make good that ſumme out of the *Malignants* goods in the *Eaſt-India* houſe, which very *righteouſly* they have deſigned and *voted* to ſupply their wants.

Tueſday. Sep. 19.

It was advertiſed this day that Maſter *Pym* perceiving (as he eaſily might) that forreine Nations were poſſeſſed with an ill opinion of the proceedings of the two pretended Houſes, moved lately in his houſe of *Commons*, that a *Declaration* ſhould be drawne to give the world ſatisfaction in it (which will be a work of greater difficulty then theſe men imagine) and vindicate the both (innocent) Houſes from the ſuſpitions

of diſloyalty. As alſo that for the keeping ſecret of thoſe weighty matters, which are to be the ſubject of that *Declaration*, it is to be drawne up (in caſe it be not done to their hands already) by Sir *Henry Vane*, Maſter *Solliciter*, their recorder *Glyn*, the bleſſed maſter *Pym* himſelfe, and Sir *Gilbert Gerrard*, five good members of the plot. In which the reader ſhall find a much malice and as little honeſty as in that odious *Declaration of the ſtate of the Kingdome*, that fatall Prologue to to our preſent and enſuing miſeries.

For the materialls (or rather the Declaration it ſelfe) are given in already, part whereof is, as the good people ſay, that God hath bleſt the cauſe with ſuch ſtrange ſucceſſe, that they prevaile in every thing which they take in hand, (witneſſe their famous victories in the *North* and *Weſt*) and that his Majeſty hath miſcarried in all his actions: Particularly that *His Majeſties Army before* Glouceſter *was moſt miſerably defeated by their Forces, himſelfe compelled to fly unto* Berkely *Caſtle, not without ſome wounds*; (which wounds they gave him in defence of His perſon) and *that prince* Rupert's *thigh was ſhot off by a piece of Cannon*. All which have beene ſo confidently reported in the ſtreetes of *London* (as was this day certified) ſo credulouſly ſwallowed, and chearefully received amongſt them (which ſhewes their deare affection to His ſacred Majeſty) that a *Common-Counſell* being called for raiſing a great ſumme of money were ſo over-joyed, that they diſſolved their meeting, and went home each man to feaſt and make merry with their friends and partizans, for ſuch happy tidings.

And this youl' find to be another branch of the ſaid Declaration, that (ſince the taking up of Armes againſt His Majeſty) they have beene ſo fortunate, that they can *vote* you 20, 30, or 40000, or a greater ſumme, to be beſtowed on any of their well-deſervers as they ſee occaſion. To prove this they may produce their *Vote* of the 14 of this moneth upon occaſion of a Letter ſent form Colonell *Maſſie*, informing them of the diſtreſſe their good Towne of *Glouceſter* was ſtill in (notwithſtanding that His Majeſty had raiſed the ſiege of purpoſe to give the *Rebels* battaile) and of an old *Arrere* of 8000 l. due unto

to

to the Garriſon. Which wants they did not onely ſpeedily by *voting* 8000 l. to be ſent unto him for his Souldiers; but inſtantly they *voted* alſo that 1000l. ſhould be given unto him for his owne uſe as a token from them, in teſtimony of his well-deſerving. And (in the ſaid *Declaration*) as another Argument of Gods bleſſing on them, and the great juſtice of their cauſe, that they have brought the people to beleeve in nothing, but what they recommend unto them for an harmeleſſe truth. And for a proofe of this they may tell the world, that though the Earle of *Stamford* be come to *London*, and ſeemingly exclaimes againſt the *Parliament* for ſending him reliefe no ſooner, yet the abuſed people have no faith in the loſſe of *Exceter*, nor will beleeve it whileſt they live, unleſſe it be declared ſo to be by ſome *Vote* or *Ordinance*, with other ſuch particulars, as you will ſee ere long in print in that bleſſed Ordinance it ſelfe.

Notice being brought to His Majeſty (who was then at *Eveſham*) of the Rebels ſtealing away the Horſe and Foot, had ordered to purſue them with all diligence that could be made, wherein ſo much expedition and courage was uſed, that on *Septemb.* 19. being Monday, His Majeſties Foot marching towards *Wantage*, Prince *Rupert* with the whole Body of Horſe advanced on the right hand to finde them out; and about three of the clocke in the afternoone had a view of the Rebels whole Army in a bottome neere *Auberne* in *Wiltſhire*, where he gave them two charges, the firſt by the commanded party under Colonell *Urry*, who fell upon the Reere of their Horſe, ſlew divers of them in the place, tooke two Coronets & drave them in great confuſion through the Village, where they blew up two overturned Carriages of Ammunition into the body of their Army. After an houres ſtanding in Battalia, in as good a forme as their feare and diſorder would permit, they began to march againe; and the Prince to give them a ſecond charge, adding the Queenes Regiment as a reſerve to the commanded partee, and his owne Brigade to follow both. At the firſt approach of ours, the Horſe appointed to bring up the Reere ran within their Foot, and brought ours ſo neere, that it was neceſſary to decline them by marching on the right hand, where

two

two great Bodies of their Horſe came downe a Hill, and in very good order received ours after the diſcharge of their Carbines and Piſtols, with their Swords: but without any other effect on us then a ſlight wound on the Lord *Jermyns* arme, and a ſhot on the Lord *Digby's* head peece, and the loſſe of ſome three or foure of our men: After a ſhort conflict leaving divers of their Souldiers and Officers dead upon the place they turned about in their wonted confuſion and speed, and were ſo farre purſued by ours, that the Lord *Jermyn* with part of his Regiment found himſelfe ſo engaged amongſt them, that there remained no way of returning to the Prince, but by charging through their Foot, which accordingly was done with ſo much judgement, courage, and good ſucceſſe, that paſſing through three ſeverall Bodies of Foot they threw downe their Armes, and were put to flight, and he with the whole company that was with him excepting onely Lieutenant *Conſtable* (who is ſtill miſſing) and the Marqueſſe *de la Vieuville*, who was firſt taken Priſoner, and afterward inhumanely ſlain in cold blood, came ſafely off to the body of our Horſe, which were this time (nigh drawing on) retired to the Hill, from whence they began their charge.

His Majeſties Infantery was now at *Wantage*, from whence the Prince deſired they would march directly to *Newbury* with all poſſible expedition, the Horſe that night refreſhing themſelves at *Lamborne*, and the Rebels in the meane time with much amazement wandring to *Hungerford*, for though it were but foure miles diſtant, they arrived not till next morning at ſix of the clock. Notwithſtanding this travaile, they conceived ſuch a neceſſity of haſte, that allowing onely ſome howers halt to the Souldiers, they advanced preſently towards *Newbury*, but by a ſpeedy and long march, His Majeſty being come up with the groſſe of the Army prevented the Rebels of that accommodation, and having deprehended ſome of their Quarter-maſters, lodged there himſelfe. All the Horſe and ſome commanded Muſkettiers were then immediately drawne out beyond the water towards the Rebels, their whole Body being within two miles and a halfe at moſt, ſo as the parties fell

to

to skirmiſh one with the other, but without effect, till night did ſeparate them.

Now was the Earle of *Eſſex* full of hopes and feares; his feare grew from an apprehention of being overtaken by His Majeſties Forces which hitherto he had led a ſuffi ient long march, with no ſmall part. His flight brought him unlook't for to *Cyrencester* where he tooke ſome of his Majeſties new raiſed Troopes prisoners, which were ſcarce warme in their Quarters: and his flight, made him leave above halfe as many of his owne behind him in the ſame place, who on Sunday morning were taken priſoners by ſome of the Kings Forces. But his hopes were chiefly raiſed by the great odds he had gained in the choſen ground, by an opinion that his Majeſties Forces were tyred and unable to fight with running to overtake him, and by a ſtrong confidence that *William* the Conquerour would be with him that night.

Wednesday Septemb. 20.

And this day by 7 of the clock in the morning, His Majeſty ſaw the Rebels ſeated in the moſt advantagious place imaginable, their Foot, Horſe, & Cannon ſo planted for their own preſervation, and annoyance to His Majeſty, upon a *Hill* among Hedges, that they were confident the Kings Army would deſtroy it ſelfe by aſſualting them upon ſo many deſperate diſadvantages. For they had perceived His Majeſty to purſue them ſo eagerly (having ſtollen from Him before) that they beleeved the Kings Forces would wave no difficulty or odds to gaine a blow at them, He being very ſuſpicious leſt they ſhould ſteale away againe; and therefore His Majeſty was forced firſt to fight for a place to fight on, the Rebels having choſen all before, which He did, and in deſpight of all the Rebels planted Cannons, Foot and Horſe, beat them from their ground and gain'd the Hill, they in the interim lying among Buſhes and behind Hedges, (their old choſen ſecurity) out of which they ſtood pelting the reſt of the day, and whither they fled ſo faſt that they left one of their beſt peeces of Braſſe Ordnance on the Hill for His Majeſties ſervice.

This Hill (neare *Newbury* and *Enborne* Heath, were the two places where moſt of this Battaile was fought, upon as great

diſadvantages (if any thing may be ſaid to have odds over a good cauſe and valiant men) is are almoſt a ſhame for bragging Rebels to accept of. Vpon the Heath the Rebels Horſe were ſoone routed by His Majeſties with good execution, which would have beene more had they ſtayed longer; the chiefe Commanders of Horſe for His Majeſty (beſides Prince *Rupert* and the Lord *Wilmot* Lieutenant Generall, whoſe preſence and perſonall valour was no ſmall encouragement to the reſt) were the three moſt Noble and valiant Lords, the Earle of *Carnarvon*, the Earle of *Northampton*, and the Lord *Chandoys*, Sir *Charles Lucas*, Colonell Charles *Gerard*, and Lieutenant Colonell *Oncale*, who all did now as their Cuſtome is, that is, as bravely as any men alive, and ſo indeed did all the reſt of the gallant Gentlemen. In this fight was ſlaine the moſt valiant and matchleſſe Earl of *Carnarvon*, one whoſe blood and memory is ſo pretious to his Majeſties Army, that as well the conſpirators as the Armed Rebels ſhall hereafter feele they have murthered the Earl of *Carnarvon*, and ſo he that killed him did in another world within a minute afterwards. Beſides this incomparable Earle there were killed the Noble Erle of *Sunderland*, Colonell *Morgan*, Lieutenant Colonell *Fielding*, and ſome Gentlemen Voluntiers, as Maſter *Stroud* and others, whoſe names will live to poſterity, and cauſe a more laſting infamy on this odious Rebellion. There were hurt in this fight of the prime Officers, the Lord *Andover*, Sir *Charles Lucas*, Colonell *Charles Gerard*, Colonell *Ivers*, and ſome lower Officers, and of the Voluntiers the two Noble Earles of *Carliſle* and *Peterborough*, Maſter *John Ruſſell*, Maſter *Edward Sacvile*, Maſter *Henry Howard*, Maſter *George Porter*, Maſter *Progers*, and ſome other worthy Gentlemen who upon this ſudden are not made knowne to me, though not any that I can heare of whoſe wounds are dangerous.

Thus on the Heath by the Horſe onely, and on the Hill the Horſe and Foot did as bravely, the Foot commanded by Sir *Nicholas Byron*, the Horſe by Sir *John Byron*, who forced the ſeated Rebels from their choſen Hill (though it was ſomewhat long diſputed) and kept it from them. The chiefe Officers that were hurt were Colonell *Darcy*, Lieutenant Colonell *George Liſle*,

Liſle, who bravely led up the forlorne hope, and Lieutenant Colonell *Edward Villiers*: that noble and learned Lord, the L. Viſcount *Falkland* being moſt unfortunately ſlaine there, with ſome other worthy Gentlemen who were alſo hurt, whereof you may have a more particular accompt hereafter. For the number ſlaine, upon a more ſerious enquiry we cannot finde 300 ſlaine of his Majeſties Forces, though, without partiality we may ſpeake it, the Rebels loſt above three for one.

Now if you will ſhew me what Lords and Gentlemen were in the Rebels Army, I ſhall tel you how many of them are ſlain, for indeed the world knowes this rebellious war aymes at the ruine of all Nobles and Gentry, as well as of the King, the Rebels Forces, for the moſt part, conſiſting of ſuch cattell as were never thought fit to dye by the Sword: and yet their priſoners ſay, if any of that lying faction may be credited, that *Mainwaring* of London, Co. *Greaves*, Captain *S. Barb*, young *Meldrom*, and young *Belſour* are ſlain, and a great many more of their prime leaders whoſe names we ſhall hereafter learn more perfectly. Much of the ſlaughter fell upon the London trained bands, and their Auxiliaries, many of whoſe Buffe coats our Souldiers now have, for indeed the Londoners were put upon the worſt and hardeſt ſervice.

Thurſday, Sept. 21.

This day was not altogether but more free from action, and towards noon (hunger & ſcarcity of Ammunition preſſing them) the Rebels were forced to riſe, and were couragiouſly followed by a great freſh body of our Horſe, and ſuch Forces as His Majeſtie thought fit to ſend in the Reare of them, under the command of the Lord *Wilmott*, Lieutenant Generall of the Horſe, and the noble Earle of *Northampton*. Theſe Lords having faced the fugitive Rebels Army late the laſt night, advertiſed His Majeſty thereof, deſiring part of the Foot to march up to them, which accordingly was ordered, and inſtantly put in execution: by theſe the laſt blow was given to the Rebels (who made all ſhifts poſſible to get and ſteale ſeverall wayes in the night) about three miles from *Newbury* towards *Reading*, in which Prince *Rupert* (who had three horſes ſhot under him) giving them a fierce charge in their Reare, two of their Horſe

Regiments were routed and chaſed into their Foot, we doing good execution upon them for a farewel, that ſo they might carry aſſured tokens of their own defeat to their friends at *London*, whither they haſted with as much ſpeed, as feare and a victorious Army purſuing them did enforce.

As a further evident Argument of the Victory His Majeſties Army obtained over the Rebels, they were forced to leave behind their heavy Carriages, with many Barrels of Muſket and Piſtoll Bullets, and very many Chirurgions Cheſts full of Medicaments. Some of the Cannon they buried is ſince taken up, and ſeverall heapes of their dead were found caſt into Wells, Ponds, and Pits, one Draw-well of 30 fathoms deepe being filled to the top with dead bodies, 8 or 9 whereof ſome of His Majeſties owne Troop tooke the paines to pull up, but left off the reſt as not able to endure the noyſomeneſſe of the imployment; and in ſundry places with armes and legges ſticking out, beſides thoſe above ground whom they had not time to cover: great numbers of their maimed Officers and common men they ſhamefully left behind, they being ſo ſtruck with an apprehenſion of His Majeſties purſuing them, that the Earle of *Eſſex* was faine to diſpatch his Tickets to a Levite of their owne, for the ſpeedy buriall of his Souldiers to ſave his credit, not daring to ſtay to ſee it done himſelfe. An originall whereof came to our hands under the Earles owne hand and ſeale in theſe words:

Theſe are to will and require, and ſtraightly charge and command you, forthwith upon ſight hereof, to bury all the dead bodies lying in and about Enburn *and* Newbery-waſh, *as you or any of you will anſwer the contrary at your utmoſt perill. Dated* 21 *of Septemb.* 1643.

To M. Fulke Miniſter, and
the Conſtables of the
Pariſh of ENBURNE.

ESSEX.

But His Majeſty taking pious care of the one and the other, gave a ſtrict command for the buriall of their dead, and the cure of the wounded by His owne Warrant to the Maior of *Newbury*, a Copy whereof we have here tranſcribed.

Our

Our will and Command is that you forthwith ſend into the Townes and Villages adjacent, and bring hence all the ſicke and hurt Souldiers of the Earle of Eſſex's *Army, and though they be Rebels and deſerve the puniſhment of Traytors, yet out of Our tender compaſſion upon them as being Our ſubjects, Our Will and pleaſure is that you carefully provide for their recovery, as well as for thoſe of Our owne Army, and then to ſend them to* Oxford. *Given*, &c.

To the Maior of *Newbury* and the Officers thereof.

Divers ſcores of Priſoners of all ſorts wee have taken, and the Marqueſſe of *Winchester* with his forces at *Baſing* hath alſo gathered up many ſtraglers, whereof ſome are Officers. Theſe Priſoners ſay (and wee find it with the leaſt) that wee have ſlaine above 1000 of the Rebels and wounded a great multitude, as we find true by thoſe they left in our hands.

The Rebels eſpying from the Hill where many in the Field ſtood bare-headed in a part of our Army, made above fortie great ſhot at the place, doubtleſſe for the ſafetie of the Kings Royall Perſon, whom by that token they beleeved to be there; doing as much at night at the greateſt fire for the like loyall reaſon: But Almighty God covered the head of his Anointed.

His Majeſties Army is now returning with the ſpoyles, and this day ſolemne Thankſgivings have beene publikely performed for the ſafetie of His Majeſties Sacred Perſon, which He ſpared not to expoſe to the danger and incommodities of ſo long and troubleſome a march. But you will have a more perfect and exact Relation of all particulars within a few houres from a farre better hand.

Friday, Sept. 22.

From *London* wee were advertiſed, that a noble, valiant, and prudent Knight, one Sir *Henry Mildmay* of the Houſe of *Commons* (who 18 yeares ſince had an aſſurance he ſhould never be diſowned) made a motion on Tueſday laſt in the pretended Houſe of *Commons*, that the *French* Ambaſſadour ſhould declare his Ambaſſie to thoſe two noble Gentlemen whom the Houſe had ſent to entertaine him; and if it were not ſuch as was for the honour and ſafetie of both Houſes, then that hee might have ſafe-conduct to returne back into *France*, but not to goe to His Majeſtie at *Oxford*: Sir *Henry* alleadging two reaſons; firſt, Becauſe that *France* was no friend to the Proteſtant Religion; ſecondly, That this Ambaſſadour was an able Souldier, and might doe much hurt by his Councels to them at *Oxford*. Sir *Henry* is wiſe, and 'tis pitty his reaſons were not well pondered by the Kingdome.

By Letters dated at *York*, *Sept.* 15, we were for certaine advertiſed, that the Marqueſſe of *Newcaſtle* in his ſiege of *Hull* had made his approach ſo neere the Towne, that their Cannon from the Towne could now doe him no hurt; and that while he was making this approach, their Ordnance played very thick upon him, but (thanks be to God) had not killed ſo much as one man or horſe: The Commanders and Souldiers being all very confident to give a good and ſpeedy account of the buſineſſe. And in the ſame Letters it was alſo ſignified, that the *Scots* in their Convention had voted (for they can vote too) that a Garriſon ſhould be put into *Barwick*: That firſt, the Garriſon ſhould be all of the *Scottiſh* Nation: Secondly, that it ſhould conſiſt of ſix hundred Foot and two Troops of Horſe (ſixtie in a Troop) or more, as it ſhall be thought fit by the Committees of both Nations: Thirdly, that this Garriſon ſhould be payd as part of the *Scottiſh* Army: Fourthly, that whereas the *Scottiſh* Forces were to receive from the two *Engliſh* Houſes 30000 l. a moneth, now they ſhould have 1000 l. *per menſem* more, to make them hit juſt one and thirtie. And laſtly, that the *Publique Faith* of the *Scots* ſhall be engaged to *England*, that they will depart out of *Barwick* whenſoever the *Engliſh* will deſire them ſo to doe. But whether the two indigent *Houſes* will be readie with their

their two hundred thouſand pounds to be payd in hand, and 3000 *l.* a moneth beſides; and whether theſe well payd men will depart according to their *Publike Faith*, I leave to the private faith of every honeſt Reader.

Saturday, Septemb. 23.

It was advertiſed out of *Lincolnſhire* by Letters of the 14 of this *September* that the Gentry of that County had put themſelves into a *poſture of defence*, and raiſed divers Regiments both of horſe and foot for His Majeſties ſervice, and the preſervation of themſelves againſt the *Rebells*; of whom that County was wholly cleared, except *Boſton* onely, from whence they very rarely peeped out; His Majeſties affaires going exceeding well forward in that County, inſomuch that Sir *William Pelham* (a moſt loyall and hearty Knight for His Majeſty) being lately ſent to by the Lord Marqueſſe of *Newcaſtle* to make a Fort neare *Hull*, ſent out his warrants at 12 of the clock in the night, and had above 400 men upon the Workes the next morning for His Majeſties ſervice. It was alſo certified from thence that the Marqueſſe of *Newcaſtle* played very hotly upon *Hull* with his great Ordnance, and was in ſo good poſſibilitie of being maſter of the place, that the Inhabitants thereof both Souldiers and others daily left the Towne, and came over in great companies into *Lincolnſhire*; no fewer then 500 landing at one time at a place called *Goxill*, juſt oppoſite to *Hull*, on this ſide the *Humber*. And 'tis a ſhrewd ſigne the houſe is not like to continue long, when the Rats and Mice begin to leave it.

On Wedneſday laſt (when the fight was at the higheſt at *Newbury*) the pretended two Houſes made an *Ordinance* for ſeizing all the Revenues belonging to the *King* and *Queens* Majeſty, and Prince *Charles* his Highneſſe: But when this rare Ordinance was to paſſe the Lords Houſe, the Earle of *Lincolne* moved that the Kings Councell might be heard to ſpeake, ſaying, that *this Ordinance was moſt expreſſly againſt an Act of Parliament*; but the Lord *Wharton* anſwered, that *they were not now tyed to Law, for theſe were times of neceſſity and imminent danger*, (ſo was *Kinton* field a place of imminent danger, which made

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On Wednesday last (when the fight was at the highest at *Newbury*) the pretended two Houses made an *Ordinance* for seizing all the Revenues belonging to the *King* and *Queenes* Majesty, and Prince *Charles* his Highnesse: But when this rare Ordinance was to passe the Lords House, the Earle of *Lincolne* moved that the Kings Councell might be heard to speake, saying, that *this Ordinance was most expressly against an Act of Parliament*; but the Lord *Wharton* answered, that *they were not now tyed to Law, for these were times of necessity and imminent danger*, (so was *Kinton* field a place of imminent danger, which made

made the *Sawpit* a caſe of Neceſſity,) and ſo they voted the KING of ENGLAND, the QUEENE, and the PRINCE of WALES ſhould not have one farthing of all their owne Revenues; for ſince they deſpaire of murthering His Majeſty with their great ſhot (God having hitherto ſo mercifully protected him) they now labour to ſtarve him to death, which is the way theſe bloody hypocrites now practiſe to make his Majeſty *the greateſt Prince in Chriſtendome.*

The *London* men in Print (this weeke) ſpend moſt of their pretty Tales on *Mercurius Aulicus* himſelfe, who anſwers them againe, (as long as they ſlander no body elſe) they ſhall ſay any thing of him. One of them relates a long *Dialogue betwixt Mercurius Aulicus and the Devill.* Another ſayes, *Guido Fauxe with his darke Lanthorne was Aulicus his predeceſſour.* Another tels *how Aulicus was taken laſt weeke in London, brought before the Committee, and what he anſwered for himſelfe.* 'Tis all true. But friend you breake Covenants, for you meddle with others; for you ſay, That *the heathen at* Briſtol *have Maſſe ſaid openly in the City* (whence we learne that Heathens goe to Maſſe) 2. That *at Glouceſter the Kings Forces did runne away from His Excellencie,* (Give us a new lye, this you have printed twice already.) 3. That *the King offered* 500000 *l. and five Counties to the* Scots, *if they would not invade* England, (Nay, ſure 'twas all *England.*) 4. That *a new made Lord ſaid at Court, that the Ceſſation was concluded in* Ireland, *and the* Iriſh *Rebells were better Subjects then the* Iriſh *Proteſtants*, (That Lord ſaid you would doe well to thinke of another world, for you have not long to *lye* in this world.) 5. That the *Lord* Fairefax *is the comfortable ſhining planet in the North* (Truely he is a fixed Starre in *Hull.*) 6. That *there was a Trinity of Treacheries againſt the Lord* Fairefax, *one of* Cholmly, *another of the Father, and another of the Sonne*, (Remember who made thy mouth, would'ſt thou be ſtoned? 7. That *Sir* William Waller *is a* Naphthali, *a ſtrut of the Churches wreſtling, and a ſpirituall wreſtler himſelfe* (But he lately received a *Corniſh hugge.*) Lastly, *That the Lord* Digby *and the Lord* Jermyn *were ſo wounded, that they are like to bleed to death.* The man that ſhortens your dayes will draw no bloud from you.

FINIS.

B

Fr

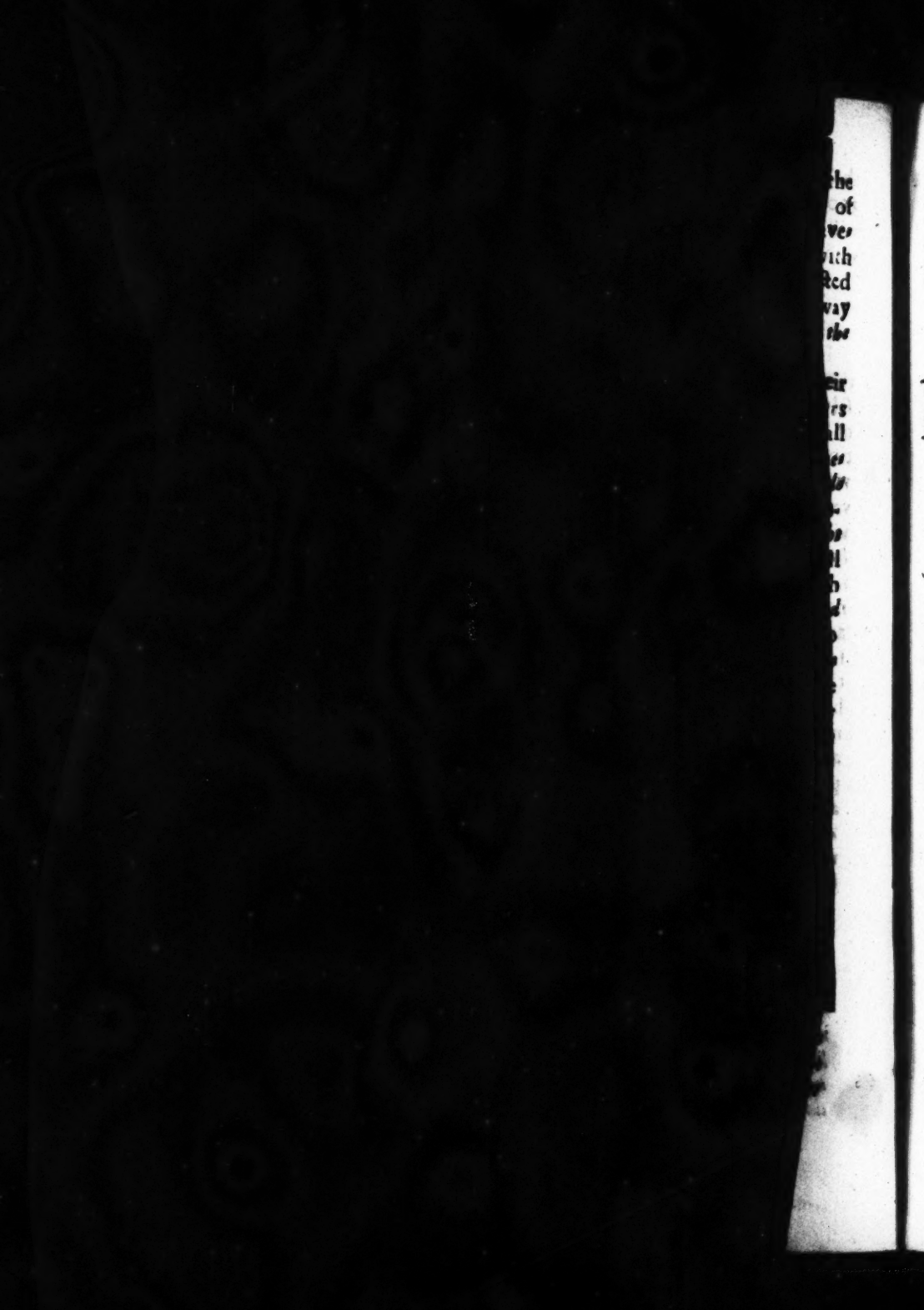
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Numb. 6.

Mercurius Britanicus:

Communicating the affaires of great

BRITAINE:

For the better Information of the People.

From *Tuesday* the 26. of *Sept.* to *Tuesday* the 3. of *October.* 1643.

I Will not say Master *Aulicus* is mad, but I am sure he hath lost his wit, or our last victory hath frighted him out of it, for never came newes so simply into the world from *Oxford* as this weeke, not so much as a *sparkle* of wit from the 17. *of September* where he begins, to the *three and twentieth* where he ends.

I can guesse but at four reasons; either his pension failes, or the losse at *Newbery* hath sadned him, or he is fallen from sacke to six shilling bear, or we shot him in the braine with our last jests, and he now lies under the Surgeon with his noble friends *Termin* and *Progers*, but indeed the grand *Mercury Faulkland* is slaine, yet we hear her Majesty intends to summon all Poets and Schollers of any competency of wit, from the age of sixteen to sixty, to be aiding and assisting to the next *Diurnall*, for Master *Aulicus* is put upon such a *vast duty* every weeke, *viz.* the telling of at least an hundred lies, together with fine conceits, that he is not able to undergoe it, unlesse a *Sub-Committee* for lying and jesting be added to him. Faulkland. Sub-Committee.

He tells us in his late relations that the Ladies of our *London* Committee have legislative power, to compell obedience from their Sex.

Master *Aulicus* if our Ladies have a legislative power, I am sure some of your Ladies have a *Soveraigne power*, if ours compell their own Sex, yours *compell* another Sex, which is not so naturall, we know who can

rule her husband at *Oxford*, and make Keepers, and Secretaries, and Treaſurers, and privy chamber men; I tell you we doubt here whether this be the year of the Kings raigne or the Queens, and they ſay ſome of your better divines, begin to ſcruple whether they ſhould pray for his Majeſtie as ſupreame head and governour.

He tells a ſtory of *Sir Arthur Haſlerig*, how he tooke ſhipping, and how before his voyage Colonell *Fines* was Governour of *Briſtoll*.

Maſter *Aulicus* is wofully *ſtrayned* here betwixt *a lye, a ſtory, and a ieſt*, ſomething he would ſay, he *pumps*, but wit will not come, for Sir *Arthur Haſlerig* is too honeſt for a lye to ſtick upon, and Colonell *Fines* too *round*; *Aulicus* take time till next week, lay thy conceit in *Lavander*, drinke the other pinte in the meane time, and talke with a Court wit, and by that time you may do good on it.

He tells us of a ſpirit of diſcord in *London*, and how our Browniſts and Anabaptiſts on the one part, and the crafts-men of the new Aſſembly on the other part, are a tugging, the one for the Scottiſh Presbyterie, and the other for their diſcipline.

Maſter *Aulicus*, for the ſpirit of *diſcord* in *London*, there is none now, it may be you ſent ſuch Spirits from *Oxford*, for we hear of ſuch, ſometimes they haunt both our Cities and Parliament, but we ſhall conjure down your ſpirits of *diſ-cord* with the ſpirit of *A-Cord*, or a Tyburne ſpell as we have done in part already.

For the Browniſts and Anabaptiſts, this is the old Court Calumny, give us a name of your own making, theſe are in his Maieſties declarations, and dare you but a *Diurnall* maker, make bold with his Maieſties *Royall-Reproaches?*

For our Divines whom ye call the new *Crafts men*, is this the worſt you can call them, you that have railed, and miſcalled thus long, and no better at it yet?

For the differences you tell us on, betwixt our Presbyterie and the reſt, your hopes are failed, and if you would know what we doe, I ſhall tell you, and how we agree.

We can diſpute and *ſhake hands* at the ſame time, we can argue, like brethren one againſt another, and both againſt you at *Oxford*; we can diſcuſſe our differences in our own ſeates and no man go out nor excentricate, we can warme our Church with Arguments, and not ſet our Chappell where we ſit on fire, we can agree on our owne Latitude and ſpace in divinity, and can mutually move in our ſeverall Orbes of judge-

judgement and diſcipline without grazing or fretting on each others conſcience.

He tells us of the hopefull Siege at *Hull*, and how they have cut the Sluces, that the Towne cannot drowne them, and of Sir *Thomas Fairfax* going into Lincolneſhire with his horſe. Hull.

Maſter *Aulicus*, a very hopefull Siege, we hear indeed the Souldiers are competent lowſy already, and that they go ſtronger every day, onely the Countrey complaines they force them in, and puts them upon the Cannon, and layes them in heapes for raiſing Batteries, being not able to get earth for water, and ſo they make uſe of his Majeſties loving Subjects, and for Sir *Thomas Fairfax* remove, it is the beſt newes we hear, you will hear more of it ſhortly.

He tells us of my Lord of *Warwicks* complaint for money, of the mutinous Sea-men.

Maſter *Aulicus* you told us of this before, get new intelligence, and we ſhall anſwer you.

He tells us of Maſter *Hatchers* account in the houſe of the Scottiſh affairs, of our ſtraits for money, of the backwardnes of the City for lending more.

Maſter *Aulicus*, you have news out of the houſe ſtill, have you not a Nurſe or Landreſſe at Court, it is poſſible to convey *intelligence* in foule linnen, it hath been done in former Parliaments.

And for the Scottiſh ſupplies, and the City diſburſments, beleeve it, they and we are not ſo low yet, but we ſhall finde *moneys* to beare our charges to *Oxford*, and *Newcaſtle* too. Oxford, Newcaſtle

And we are agreed, and *covenanted*, and many *thouſands* ſtrike chearfully in: had Maſter *Aulicus* been at Saint *Margrets* on *Monday* and *Friday* laſt, I am perſwaded he had taken it himſelfe, but we have no *Roome* for him.

He jeers us with our formidable flying Armies, that of the Earle of *Mancheſters*, and Sir *William Wallers*.

Maſter *Aulicus*, you ſee we can fly yet, when you can ſcarce go, for you are far from flying, having loſt the *Right-wing* of your Nobility and Gentry, by your own relation.

He tells us of a Declaration intended from the houſe, for the ſatisfaction of forraine States, and who ſhall be penners of it: excellent good intelligence, thank your Nurſe or Landreſſe for it.

He tells us of a great lie in *London*, which made the Common-coun-

cell men riſe, and leave their buſineſſe, make merry, and go to dinner.

Maſter *Aulicus*, this is not a lie ſo much to your advantage as you obſerve, for if a lie have ſuch an operation here, as to *raiſe us* into ſuch a wonder and triumph, it ſeemes they are more rare to us then to you at *Oxford*, who have them ſo common that they are never moved with them.

He tells us of the battell neare *Newberry*, and the thanks given for the preſervation of his Majeſties perſon, we muſt note, they had nothing elſe to give thanks for.

He gives us a Liſt of the Lords and Gentlemen killed and wounded on the Kings ſide, I will do him the courteſie to print it over againe for his credit and encouragement, being the firſt truth he told ſince he began, onely I ſhall adde ſome Notes by the way.

The Liſt of the ſlaine.

Liſt of ſlaine. The Marquiſſe *Viville*, Earle of *Carnarvan*, Earle of *Stradland*, Colonell *Morgan*, Colonell *Fielding*, Lord *Faulkland*, Maſter *Strode*, with many other Gentlemen-Volunteirs.

Note. Theſe are ſuch, who periſhed under the unfortunate miſtake of defending his Majeſties perſon, and the Proteſtant Religion.

A Liſt of the wounded Lords and Gentlemen.

Liſt of wounded. *Item*, The Earle of *Carlile*, the Earle of *Peterborough*, *wounded*.

Note. It was not their faults, but the bullets which overtook them, they running away as faſt, and as honourably as their horſes would carry them.

Item, *Jermaine* ſhot in the arme.

Note. I, Maſter *Aulicus*, and in a worſe place too, for ſome have looked ill on it ever ſince.

Item, The Lord *Digby* ſhot in the *head piece*.

Note. And he well deſerved it, for that *head-piece* of his hath done more miſchiefe then all the *head pieces* about the Court.

Item, The Lord *Andover*, Sir *Charles Lucas*, Colonell *Gerard*, Colonell *Ivers*, Maſter *Savill*, Maſter *Ruſſell*, Maſter *Howard*, Maſter *Porter*, Maſter *Progers*, Colonell *Darcie*, Lieutenant-Colonell *Liſly*, Lieutenant-Colonell *Villers*. Note. All theſe he confeſſes.

He tells us of his Majeſties gracious Warrant, ſent out to the Countrey, to take care of our wounded men, to *heale them*, to bring them to *Oxford*.

Note. To the end that they may be *worſe tormented*.

He

He tells us we ſhot fourty peeces at a place where they ſtood bare-headed, hoping his Majeſtie was there.

Note. Now Reader, do you think theſe were good Subjects, to carry their King into the field, and ſtand bare to give aime, to get his Majeſty killed, that they might lay it upon us; Oh dangerous deſigne, and incomparable malice!

He tells us his Majeſties Army returned with ſpoiles.

Very true, Maſter *Aulicus*, but it was with their owne, not their enemies: *viz.* Their ſpoiled Nobility, their ſpoiled Gentry, and their ſpoiled Infantry.

He tells us we ſhall ſhortly have a more exact Relation from a better hand, that is, where we have but one lie now, we ſhall have ten hereafter.

He tells us of a Speech made by Sir *Henry Mildmay*, for diſpatching away the French Ambaſſadour, being a dangerous ſouldier.

Maſter *Aulicus* ſpeak well, he is the credit of your Court, good man, you made him Jeweller, and when you had done, pawned all the Jewels for Ammunition, and left him a bare Office.

He tells our Army with much amazement marched to *Hungerford*, indeed, Maſter *Aulicus*, we grant they marched thorow *Hungerford*, all the way, for you had away all the victuall and cattell, that made them have ſuch a good ſtomack to fight with you.

He tells us of the Earle of *Lincolnes* motion, and the Lord *Whartons* Reply about the Ordinance for ſeizing the Kings Revenue.

Maſter *Aulicus*, would you have at *Oxford* both Perſon and Revenues, you may allow us them yet, for you take ſuch a courſe, that we cannot get to ſee his Majeſties face, but in a ſhilling or halfe Crowne peece; but whence had you this? what Lord? what Civilian?

Maſter *Aulicus* we have traced your intelligence from the Parliament, to the Aſſembly, and found your Mercury in the habit of a Doctor, but he confeſſes the hope of a Deanry ſeduced him, a very good argument for the putting down of Deanries and Prebends. Doctor.

There are many more lies, but we will not diſhearten him too much, for feare we make him hereafter tell truth, and undo himſelfe.

He tels us he will not anſwer a ſyllable ſtill, and bids us raile on, provided we meddle with none but himſelfe.

Maſter *Aulicus* can take his owne liberty at large, calling the Parliament pretended Houſes, indigent Houſes, Traitors, Rebels, &c. and will not be content to raile in England, but Secretary *Nicholas* lands

him beyond ſea to raile there, yet will not admit we ſhould meddle with any; a ſigne they are very faulty at Court.

I ſhall now lay Maſter *Aulicus* aſide, and touch a little ſome late nevvs and buſineſſe, and then give you a brieſe narration of things moſt remarkable this weeke.

There was much malignant news this week in *London*, as *Fairfax* and *Cromwell* routed, *Hull* ſurrendered, *Poole* loſt, excellent fancies!

Fairfax and *Cromwell* are ſo routed, they have but ſixty Troopes left them, *Hull* is ſurrendered, but ſo as the Popiſh Army cannot finde the way in, *Poole* is loſt, onely to *Craford* and his Regiment.

There were this week preſented to the Houſe for a rarity, three Cornet Colours, amongſt many others which vvere taken, the one had a *Houſe of Peeres* painted, and two Traitours heads ſet upon it, the Motto, *Vt extra ſic infra*, as without ſo vvithin.

The Reader muſt knovv, theſe Colours vvere made vvhen *Holland*, *Bedford*, and the reſt of thoſe noble Traitours ſat in the Houſe, but novv they are gone to *All-Soules*, in *Oxford*, Maſter *Aulicus* ovvn Colledge, and vve ſhall ſend the Colour after them.

The ſecond vvas a broken *Crucifix*, vvith this Motto, *Spero meliora*, I hope better: ſure this little Popiſh Cornet or Colour vvas ſpavvned out of her Maieſties great Standard in Yorkeſhire.

The third was a Cavalier purſuing a Roundhead with this motto, *Qui ſequitur eum it*, he that followes, conquers.

Excellent good painted valour, we ſhall allow you to painte conqueſts, and write Mottoes, and ring, and ſing, and make bonefiers, and pray for her Majeſtie, ſo as we can enter your Quarters, relieve *Glocester*, beat you beſide *Newbery*, and returne ſafe home.

For other newes take notice of,

Trained Bands and Auxiliaries.

1. The coming home of the Trained bands and Auxiliaries on Thurſday laſt, who marched in Triumph into the City in companies ſo full, that it could hardly be diſcerned any were miſſing, every man having a green bough (as they had in the battell) in his hat, and generally declared a reſolution, that when ever his Excellency (whom they ſaid ſtood moſt manfully to them in the fight) would command their ſervice againe, they would readily advance: Not a hundred men of the Trained Bands are miſſing (whatſoever the reports at Oxford be) upon this expedition.

Covenant.

2. The taking of the National league and Covenant for extirpation of Popery (ſo much upheld and maintained by their Majeſties Armies) in Saint *Margarets* Weſtminſter on Friday laſt, is worth obſerving; Maſter *Coleman* a worthy Divine preached before the taking of it, who gave ſuch ſatisfaction concerning it, that many hundreds of Commanders, Gentlemen of quality and miniſters cheerfully took the Covenant, and ſubſcribed their names on a *Parchments Roll*, and in divers Pariſh Churches in London the like is ſince done.

The

The eyes of the people do now begin to be *opened*, and they plainly ſee (by the actions of the Queene, the Engliſh Papiſts, and Iriſh Rebells at Court, and in the Armies) that though the maintaining of the Proteſtant Religion, and the Kings Prerogative be pretended, yet the *introducing of Popery* is the onely thing intended.

3. The example of the houſe of Commons, ought not a little to move the people to the taking of the *Covenant*, which was in part mentioned the laſt weeke, but command is given, what paſſed then ſhall be *publiſhed in Print*, which is a thing not a little longed for, eſpecially what Maſter *Henderſon* declared at that time; and becauſe it hath been often ſaid from *Oxford* (to make the Kingdom believe the Parliament was forſaken by it ſelfe) that not a ſixth part of the houſe of Commons are left, and that all the reſt have deſerted the ſervice: *Take not ee* that there have of thoſe now remaining in the houſe, above *one hundred and thirty* taken the *Covenant*, and ſubſcribed their names, as I am informed by thoſe that have viewed the *Roll* which remaines upon *Record*, and what addition will be made when thoſe Members of the houſe, that are imployed as *Committees* in ſeverall Counties of this Kingdome doe returne, you may eaſily gueſſe.

4. The buſineſſe of *Poole*, how the Earle of *Crafords* plot tooke no effect, appears by a Relation in print already, a juſt reward for all thoſe that by Treachery (and not by valour) endeavours the gaining of a Towne: The honeſt faithfull Captaine keepes the ſevenſcore pounds which *Craford* ſent him for a bribe, to deliver the Towne, and makes good uſe of the three hundred Armes, beſide the horſe he took from the ſaid Earle, when he permitted him to enter *Poole*, as if he would have betrayed it to him, the Earles horſe was ſlaine under him, and he hardly eſcaped.

This is the ſame Earle of *Craford*, that *arch-papiſt* of *Scotland* (whom his Majeſties Counſellours imployes to ſettle the proteſtant Religion) that was the *principall-actor* in the *Conſpiracie* at Edenburgh (about the ſame time when the Rebellion in Ireland broke out) to ſeiſe upon, and *cut off* the Earle of *Argile*, and other great *Lords*, after a great ſupper at Court there, and his Majeſties Coach with ſix horſes, was late at night ſtaying ready at the back gate to have carryed away the bodies of the ſaid great Lords (if the Conſpiracy had taken effect) this appeares by divers examinations upon oath, tranſmitted from that Kingdome to this, of which particular, more in due time.

5. It is briefly mentioned before who was an Intelligencer to Oxford of paſſages in the Aſſembly; now a word more of it, that grave Doctor (I meane Doctor *Featly*) that held correſpondency with the Biſhop of *Armagh*, confeſſes in his Letter, how he all hath this while *diſſembled* with the Aſſembly, & would only now and then peepe into *Henry* the ſevenths Chappell, *to obſerve* what paſſed, that he might informe his *Iriſh grace* of their proceedings, and that he would *fall off* by degrees, leſt he ſhould be caſt into *Limbo Patrum* (Lambeth houſe priſon) where he ſaith he had *relieved* our friends at Oxford, which he ſince confeſſeth, by our friends, he meant the Priſoners: And withall informes his grace how he had ſuffered by the Parliament, and how much his Majeſty was beholding to him for his Intelligence, and upon the whole matter deſires his ſaid Grace, to move the King to confer upon him the Deanry of Weſtmiſter: No marvell when this Doctor was lately queſtioned by Parliament, he found ſo many friends, ſince he was ſo good a friend to *Oxford*, but his Maſters are got to *Oxford* before him, and he would be glad to follow, if he could

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get out of *Limbo patrum*: Both his Livings are ſequeſtred, and his eſtate ſecured, a juſt reward for all falſe-hearted men, that for preferment will betray their Conſciences: The Letter it ſelfe all of his owne hand-writing, was intercepted, and hee acknowledged it.

Lord *Fairfax.*

On wednesday the 27. of *September* my Lord *Fairfax* was in a good condition, though the enemies made their approaches neerer, they ſhot Iron bullets thirty pound weight into the Towne, and had like to have fired ſome part thereof, the bullets being taken hot out of the furnace, and ſo put into the Cannon and diſcharged, my Lord *Fairfax* complaines of no want but money: But however (as he informed the Gentleman that came from thence lately, he ſaid rather then the Popiſh enemy ſhould be maſter of that Town, he would die at the Cannons mouth or ſwords point.

The Popes Bull.

There is the Popes *Bull* lately intercepted from *Rome* (evidence ſufficient (but that through a judgement from heaven the diſaffected to th Parliament are blinded) that the ſetting up of *Popery* in this Kingdome, is the quarrell at Oxford) which *Bull* promiſes pardon to thoſe Papiſts that fight againſt the Parliament, not onely for their own ſins paſt, but a plenarie indulgence and forgiveneſſe for the future: The *Bull* is to he tranſlated into Engliſh, and obſervations to be made upon it, and upon his Majeſties Colours, with Mottoes in them declaring the Parliament Traitors (though heaven was called to witneſſe, in a Meſſage that it was farre from his heart to thinke amiſſe of the two houſes, onely of a few perſons in it) And though there are Proteſtations made to maintaine the Proteſtant Religion, yet is there not a Colour of his Maieſties taken, with the effigies of the Superſtitious picture of a Croſſe, with this motto, *Spero Meliora* (mentioned herein formerly) that there is hopes to ſee the croſſe exalted and Popery advanced? yet theſe are but ſlight things in compariſon of what will ſhortly appeare: And ſuch as are diſaffected to the Parliament, and will not credit this Relation, may repaire to the houſe of Commons to ſee the ſame Colours and Popes Bull, where they are kept for the more ample ſatisfaction of the Kingdome.

Walt Mountague taken at Rocheſter.

I may not omit to tell you of a great little priſe, lately taken at Rocheſter, viz. *Walt. Mountague* the great Engliſh *Papiſt*, and a principall agent for both their Majeſties beyond Sea, to act there, for the deſtruction of this Parliament; and what confidence his Maieſty repoſed in this perſon, appeares by a Letter of his Maieſties owne hand-writing (moſt part of it in Cyphers) which remaines upon Record in Parliament. It is to be admired, that when the Parliament had baniſhed this active papiſt out of the Kingdome, as the moſt dangerous man to undermine our religion, yet ſuch power had her Maieſty over the King, that he held correſpondency with this Jeſuiticall papiſt, and writ in the ſame Cyphers, His maieſty writ to the Queene. This appeares by comparing the Letter of *Fine Deſignes* (173) with the Letter to *Maſter Mountague*, both upon record in parliament, as I am informed by thoſe that have ſeen and compared them. This Gentleman was apprehended in the habit of a French man, by Captaine *Lee* a parliament man; He pretended himſelfe to be one of the retinue to monſieur *de Creſſy*, the French Ambaſſidour, and there were found about him, two Letters, one to the King, the other to the Queene; what they containe, will appeare hereafter.

This is Licenſed and Entered into the Hall booke according to Order.

Printed by *G. Biſhop*, and *R. White.*

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AN 20

ORDINANCE

OF THE

LORDS and COMMONS

Assembled in Parliament.

For the cutting and felling of Wood within threescore miles of *London*, in such places and quantities as a Committee to be appointed by both Houses for that purpose shall thinke fit.

For the better supply of the said City with Fewell at reasonable rates, the poorer sort of every Parish being to be first served, and after the other degrees and rankes of people.

Die Lunæ, 2 Octob. 1643.

ORdered by the Lords and Commons assembled in Parliament, that this Ordinance shall be forthwith printed & published.

J. Brown Cler. Parliamentorum.

LONDON,

Printed for *John Wright* in the Old-baily,
Octob. 3. 1643.

AN

ORDINANCE

OF THE

LORDS and COMMONS

Assembled in Parliament.

For the cutting and Felling of Wood

within three-score miles of London, in such

places and quantities as a Committee to be ap-

pointed by both Houses for that purpose

shall think fit.

For the better supply of the said City with Fewell

at reasonable rates, the poorer sort of every Parish

being first served, and after the other

degrees and ranks of people.

Die Lunæ 20 Octob. 1642.

ORdered by the Lords and Commons of this present Parliament

that this Ordinance shall be forthwith printed & published

by Order.

LONDON,

Printed for John Wright in the Old Baily.

Octob. 1642.

AN ORDINANCE OF THE Lords and Commons Assembled in Parliament.

To supply the poore, and all other degrees and sorts of people with Wood, paying for the same, as by this Ordinance is appointed.

WHereas there is a great scarsity of Fewell in and about the Cities of London and Westminster, the Suburbs and Libertes thereof, the line of Communication, and Parishes within the bill of Mortality, by reason of the surprisall of the Towne of Newcastle by the papall and malignant Forces, which heretofore did furnish these parts with Sea-coale, the want of which in Winter may prove almost an insupportable misery, especially to the

poorer and meaner sort of people, unlesse it be opportunely prevented: And whereas also the common sort of people have of late destroyed, and still are destroying great store of Timber trees, being urged thereunto by necessity, to procure to themselves fewell, The which if not timely prohibited, will be of a dangerous consequence to the Common-wealth; Therefore to the end that there may be an orderly and reasonable supply of fellable wood for fewell, without destroying of any Timber-trees: It is Ordained by the Lords and Commons in Parliament:

I.

That the circuit and extent for the cutting and felling onely of fellable wood and underwood for the supply aforesaid, without any destruction of Timber trees, be within threescore miles of London; And the Committee of Lords and Commons for that purpose shall appoint all Overseers and other Officers, and Ministers, Treasurers, and Sub-committees for the better execution of this service, as they shall thinke fit; And also in what places, and in what proportion the same woods shall be cut, and felled, and to be accountable for the same, and for the moneys thereby received, to both Houses of Parliament, or such as they shall appoint.

II.

That for that purpose the said Overseer or Overseers, Officers and Ministers, shall have full power and authority, to enter in, and upon the Woods, Groves, and Springs, and other Lands, where fellable wood is or shall be growing, or being belonging to any Archbishop, Bishop, Deanes and Chapters;

Chapters, in their politicke or naturall capacity, Papists, and other Delinquents, described in the Ordinance for Sequestring of Delinquents estates; And in all Forrests, Chases, and Parkes, belonging to the Kings or Queenes Majestie, and there to cut, fell, and carry away such proportions and quantities thereof as the aforesaid Committee shall thinke fit for the furnishing of the Cities of London and Westminster, with the Suburbs and Liberties thereof, the Line of Communication, and Parishes within the Bill of mortality: The poorer sort of every Parish to be first serves; and after the other degrees and rankes of people: And that the said quantities and proportions of wood so felled and brought to any part of London and Westminster, &c. shall bee respectively distributed by the Church wardens and Overseers of the poore of every Parish, to the poore of such Parish, and by such others as shall be named by the said Committee to other persons, they only allowing rateably for their proportions of wood, such easie and indifferent Rates as the said Committee shall set downe or appoint. Provided that this present power and Authority doe not extend to enable the said Overseers, Officers and Ministers, or any of them to enter into any such part of the said Woods, Groves, Springs, and other the Lands belonging to any Arch-Bishop, Bishop, Deane and Chapter, and other Delinquents, or in any Forrest, Chase, and Parke belonging to the Kings Majesty, or Queenes Majesty, where any private person, or other, not being any Papist or Delinquent, shall have any reall

Interest by Lease or Grant upon valuable or good consideration; nor to any Woods or Trees belonging to the scite of any mansion House, or to any Gardens, Orchards, or Walkes. Provided also, that in the felling of any Woods by force of this Ordinance, the Studils be left according to the statutes in that behalfe made.

III.

That none shall dare to cut, fell, or carry away any of the said Wood cut, or designed to be cut, but onely those that shall be appointed by vertue of this Ordinance, under the penaltie of fine and imprisonment, and the said fines to be leavied by Distresse by the Officers appointed by the said Committee: And in case the party be not sufficient to satisfie the said Fine, then to undergoe such corporall punishment as by the authority of Parliament shall be thought fit.

IV.

That the said Officers and Ministers, for the better accomplishing the said worke, for the felling, bringing, and selling of the said Wood, are to be enabled to cause by Land the Inhabitants of the adiacent places with horses and carts, And by Water with Lighters and other Vessels, upon reasonable hire to convey the said Wood to London and Westminster, &c. And in case of peremptory refusall, to certifie the names of the Refusers to the said Committee, or such others as the said Committee shall appoint, that order may be taken therein.

V.

That the Officers and Ministers may defalke out of the sale of the said Wood such reasonable allowance

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ance for the sufficient feneing, inclosing, and preserving of the said woods from the spoile and hurt of Cattell and Deere: As also for his and their paines, and for the charges in cutting and carrying, as the said Committee shall appoint.

VI.

That no Woodmonger, or any other person or persons, shall ingrosse any of the said wood, to retaile the same againe, unlesse by appointment of the said Committee.

VII.

That the said worke and imployment for the cutting and felling of the wood aforesaid, shall continue untill such time as the two Houses of Parliament shall inhibit and recall the same.

VIII.

That in case the said Officers, or any of them, be resisted and disturbed by any person or persons in executing of the said imployments; That then all Deputy Lieutenants, Justices of Peace, Constables, Officers, Military Forces, Trained Bands, and all other Souldiers raised for the defence of the King and Parliament within the said Counties, or in any Garrison neere the said places, shall be assistant and aiding unto the said Officers; and shall and may detaine and imprison the said parties, untill they have satisfied the Parliament for their said contempt; or otherwise receive such punishment as by the authority of Parliament shall be thought fit.

IX.

That as well the said Officers, and other Ministers whatsoever, and all other persons which shall

doe

doe any thing in execution of this Ordinance, or in obedience thereof, shall from time to time be protected and saved harmlesse by the power and authority of both Houses of Parliament.

Provided further, and be it ordained, That the said Committee of Lords and Commons, take care for the preventing of spoile, and cutting downe of Woods upon mens grounds without lawfull authority, and for the due punishment of the Offenders therein.

FINIS.

THE REFORMATION OF THE DISCIPLINE and SERVICE OF THE CHURCH:

According to the best Reformed CHVRCHES.

WITH

The Forme of the Common PRAYERS and Administration of the SACRAMENTS, used in the *English* Church of *Geneva*.

As it was approved by most Reverend Divines of the Church of *Scotland*.

With the manner of their Election of Pastors, and Ministers, and touching the Office of Elders.

Humbly presented to the High Court of PARLIAMENT.

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1 TIM. 5. 17.

Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.

LONDON,
Printed for MATHEW WALBANCK, and LAWRENCE CHAPMAN,
1643.

THE CONFESSION OF FAITH,

Uſed in the Engliſh Congregation at GENEVA;

Received and approved by the Church of SCOTLAND.

I beleeve in God the Father Almighty maker of Heaven and Earth.



[a] Beleeve and confeſſe [b] my Lord God eternall, infinite, unmeaſurable, incomprehenſible and inviſible, [c] one in ſubſtance and [d] three in perſon, Father, Sonne and holy Ghoſt, who by his Almighty [e] power and wiſdome, hath not only of nothing created Heaven, earth and all things therein contained, and man after his own [g] image, that he might in him be [h] glorified, but alſo by his [i] fatherly providence governeth, maintaineth and preſerveth the ſame, according to the [k] purpoſe of his will.

[a] Rom. 10.
[b] Gen 17. Pſal. 63. 139.
[c] Gen. 1. Eph. 4.
[d] Gen. 1. 1 Ioh. 3. Mat. 3. 28.
[e] Heb. 1. Pov. 8.
[f] Gen. 1. Iere. 32. Pſal. 33.
[g] Gen. 1. Eph. 4. Col. 3.
[h] 1 Cor. 6 Ioh. 17. Pro. 16. [i] Mat. 6. Luke 17. 1 Pet 5. Phil. 4. [k] Eph. 1.

I Believe alſo and confeſſe [a] Ieſus Chriſt the onely Saviour and Meſſias, who being equall with [b] God, made himſelfe of no reputation, but tooke on him the ſhape of a ſervant, and became [c] man in all things like unto us (ſinne except) to [d] aſſure us of mercy and forgiveneſſe. For when through our Father [e] Adams tranſgreſſion wee were become children of perdition, there was no meanes to bring us from that yoke of ſinne and damnation, [f] but onely Ieſus Chriſt our Lord: who giving us that by [g] grace, which was his by nature, made us through faith the [h] children of God, who when the [i] fulneſſe of time was come, was conceived by the power of the holy Ghoſt, borne of the virgin Mary according to the fleſh, and preached in Earth the Goſpell of ſalvation: till at length, by tyranny of the Prieſts, he was guiltleſſe condemned under Pontius Pilate, thē preſident of Iury, and moſt ſclanderouſly hanged on the croſſe between two theeves as a notorious treſpaſſer, where taking upon him the [k] puniſhment of our ſins, he delivered us from the curſe of the Law.

And in Jeſus Chriſt his onely Sonne our Lord.
which was conceived by the holy Ghoſt, borne of the Virgin Mary.
Suffered under Pontius Pilate, was crucified dead and buried.

[a] Mat. 1. Acts 4. 1 Tim. 1. [b] Joh. 1. Phil. 2. [c] 1 Tim. 3. 1 Joh. 5. Rom. 9. [d] Heb. 2. Philip. 2. 1 Pet. 2. [e] Rom 8. 1 Joh. 2. [f] Gen. 3. Rom. 5. Eph 2. Gal 3. [g] Acts 4. 1 Pet 2 Iſai 28 Rom 9. [h] Joh. 1. Heb. 1. Rom 1. Pſalme 2. [i] Gal. 3 Rom. 8. Joh. 1. Eph 1. [k] Gala. 4. Rom. 1. Iſa. 53. Acts 2. 10. Iſa. 7. Luke 5. Rom. 1. 11 Acts. 12. Ioh. 7. Mat. 12, Luke 23. [k] Gala 3.

And foraſmuch as hee, being onely God, could not feele death, neither being only man, could overcome death, he joyned both together, and ſuffered his humanity to be puniſhed with moſt cruell death, feeling in himſelfe the anger and ſevere judgment of God, even as if he had beene in the extreme [l] torments of Hell, and therefore cryed with a loud voyce, [m] My God, my God, why haſt thou forſaken mee?

He deſcended into Hell.

[l] Acts 2. 1 Pet 2. Iſa. 53. [m] Pſal. 22. Mat. 27. Iſa. 53. Hebr. 9. 10. Gal 1. Ro. 4 5. 1 Joh. 1.

Thus of his free mercy without compulſion, hee offered up himſelfe as the only ſacrifice to purge the ſinnes of all the World, ſo that all other ſacrifices for ſinne are blaſphemous and derogate from the ſufficiency hereof. The which death, albeit it did ſufficiently [n] reconcile us to God, yet the Scriptures com-

[n] Colo. 1.

commonly doe attribute our regeneration to his *b* Reſurrection. For as by *c* riſing againe from the grave the third day, hee *d* conquered death, even ſo the victory of our faith ſtandeth in his Reſurrection: and therefore without the one wee can not feele the benefit of the other. For as by death *e* ſinne was taken away, ſo our righteouſneſſe was reſtored by his Reſurrection.

The third day he roſe againe from the Earth.

b Rom. 10. 1 Pet. 1. c Mat. 28. Acts 10. 1 Cor. 15. d O e 11. 1 Cor. 15. 2 Cor. 13. e Rom 4.

And becauſe hee would *f* accompliſh all things, and take poſſeſſion for us in his Kingdome, hee *g* aſcended into Heaven to enlarge that ſame Kingdome by the aboundant power of his *h* Spirit: by whom wee are moſt aſſured of his continuall *i* interceſſion toward God the Father for us. And although hee be in *k* Heaven, as touching his corporall preſence, where the Father hath now ſet him at his *b* right hand, committing unto him the adminiſtration of all *c* things, aſwell in Heaven above, as in the Earth beneath, yet is he *d* preſent with us his members, even to the end of the World, in preſerving and governing us with his effectuall power and grace, who (when all things are *e* fulfilled, which God hath ſpoken by the mouth of all his Prophets ſince the World began) will come in the *f* ſame viſible form, in the which he aſcended with an unſpeakable *g* Majeſty, power and company to ſeparate the Lambes from the Goates, the elect from the reprobate: ſo that *b* none, whether hee be alive then, or dead before, ſhall eſcape his judgement.

He aſcended into Heaven.

And ſitteth at the right hand of God the Father Almighty.

From thence ſhall hee come to judge the quick and the dead.

f Eph 4. Joh. 14. g Eph. 2. Mar. 16. Luke 24. Acts 1. i Cor. 15. h Luke 24. Joh. 14. Acts 2. i Rom. 8. Heb. 9. 1 Joh. 2. k Acts 10. 3. b Colo. 3. Rom 8. Heb. 1. 10. 12. c Eph. 1. Philip. 2. Col. 2. d Mat. 28. e Acts 3. f Acts 1. g Mat 25. Philip. 3. b Mat 24. 1 Acts 10.

1 Cor. 15. 1 Theſſ. 4. 2 Theſſ. 1. 1 Tim. 6.

I believe in the holy Ghoſt.

MOreover, I beleeve and confeſſe the holy Ghoſt, *i* God equall with the Father and the Sonne, who regenerateth and ſanctifieth us, ruleth and guideth us into all truth, perſuading moſt aſſuredly in our *k* conſciences, that we be the children of God, brethren to Ieſus Chriſt, and fellow heires with him of life everlaſting: yet notwithſtanding it is not ſufficient to beleeve that God is omnipotent,

i Mat. 3. 1 Joh 5. 1 Pet. 1. 1 Cor. 6. Joh. 16. Acts 17. k Rom. 8. Galat. 4.

b Abac. 2. Rom. 1. 10. 1 Ioh. 3. c Ioh. 17. d Mat. 16. Ioh 10. Eph. 5. Rom. 8. Cant. 2. e Eph. 1. Coloſſ. 1. 1 Cor. 12. f Eph 4. g Eph. 4. Phil. 3. Colo. 2. h Acts 2. 4. Rom. 12. 1 Cor. 12. Eph. 4. i Rom 11. k Ro 9. Eph. 1. l Ro 8. Eph. 5. m Mat. 18. 1 Cor. 15. n Mat. 28. Rom. 10. 2 Cor. 3. Eph. 2. Ioh. 10. 2 Tim. 3. 2 Pet. 1. o Eph. 2. Mat. 17. Ioh. 10. p Ioh. 20. 2 Tim. 3. q Ioſ. 1. Ioh. 5. r Eph. 5. Mat. 15. s Mat. 26. 28 Rom. 4. Eph. 5. t Rom. 5. Eph. 2 Tit. 3. Gala. 3. Rom. 7. u Rom. 4.

and mercifull, that Chriſt hath made ſatisfaction, or that the holy Ghoſt hath his power and effect, except wee doe *b* apply the ſame benefits to our ſelves which are Gods *c* elect.

I beleeve therefore and confeſſe one holy *d* Church, which (as *e* members of Ieſus Chriſt the onely *f* head thereof) *g* conſent in faith, hope and charity, uſing the gifts of God, *h* whether they be temporall or ſpirituall, to the profit and furtherance of the ſame, which Church is not *i* ſeene no mans eye, but only knowne to God, who of the loſt ſonnes of Adam, hath ordained ſome as *k* veſſels of wrath to damnation, and hath choſen others, as veſſels of his mercy, to be ſaved: the which alſo in due time, hee *l* calleth to integrity of life and godly converſation, to make them a glorious Church to himſelfe.

The holy Catholick Church, the communion of Saints.

But that Church which is *m* viſible and ſeene to the eye, hath three tokens, or markes, whereby it may be knowne. Firſt the *n* word of God contained in the old and new Teſtament, which as it *o* is above the authority of the ſame Church, and onely *p* ſufficient to inſtruct us in all things, concerning ſalvation, ſo it is left for *q* all degrees of men, to reade and underſtand. For without this word *r* neither Church, councell, or decree, can eſtabliſh any point touching ſalvation.

The ſecond is the holy *ſ* Sacraments, to wit, of Baptiſme and the Lords Supper, which Sacraments Chriſt hath left unto us, as holy ſignes, and ſeales of Gods promiſes. For as by Baptiſme, once received, is ſignified that wee (aſwell infants, as others of age and diſcretion) being *t* ſtrangers from God by originall ſinne, are received into his family and congregation, with full aſſurance, that although this roote of ſinne lie hid in us, yet to the elect it ſhall not bee *u* imputed: ſo the *w* Supper declareth that God, as a moſt provident Father, doth not on-

Pſalm. 31. w 1 Cor. 11.

ly

ly feede our bodies, but alſo ſpiritually nouriſh our ſoules with the *x* graces and benefits of Chriſt (which the Scripture calleth eating of his fleſh, and drinking of his blood) neither muſt we in the adminiſtration of theſe Sacraments follow mans phantaſie, but as Chriſt himſelfe hath ordained, ſo muſt they be miniſtred: and by ſuch as by *y* ordinary vocation are thereunto called. Therefore whoſoever reſerveth and worſhippeth theſe Sacraments, or contrariwiſe contemneth them in time and place, procureth to himſelfe damnation.

The third marke of this Church is *z* Eccleſiaſticall diſcipline, which ſtandeth in admonition, and correction of faults. The finall end whereof is excommunication, by the conſent of the Church *a* determined, if the offender be obſtinate. And beſides this Eccleſiaſticall diſcipline, I acknowledge to belong to this Church a politicall *b* Magiſtrate: who miniſtreth to every man juſtice, defending the good, and puniſhing the evill. To whom we muſt render honour and obedience in all things, which are not *c* contrary to the Word of God.

And as *d* Moſes, Ezechias, Iofias, and other godly rulers purged the Church of God from ſuperſtition, and idolatry, ſo the defenſe of Chriſts Church appertaineth to the Chriſtian Magiſtrates, againſt all idolaters and heretikes, as Papiſts, Anabaptiſts, with ſuch like limmes of Antichriſt, to roote out all *e* doctrine of Devills and men, as the Maſſe, purgatory, *Limbus patrum*, prayers to Saints, and for the dead, freewill, diſtinction of meates, apparrell and dayes, vowes of ſingle life, preſence at idole ſervice, mans merits, with ſuch like, which draw us from the ſociety of Chriſts Church, wherein ſtandeth *f* onely remiſſion of ſinnes, purchaſed by Chriſts blood, to all them that beleeve, whether they bee Iewes or Gentiles, and lead us to vaine confidence in creatures, and truſt in our owne imaginations.

The forgiveneſſe of ſins.

Reſurrection of the body.

The puniſhment whereof, although God oftentimes deferreth in this life: yet after the generall *h* Reſurrection,

x Ioh. 6.
y Heb. 5. Ioh. 3. Mat. 8. Luke 17. Levit. 19. Eccle. 19. 1 Cor. 5.
b Rom 13. Wiſ. 6. Tit. 3. 1 Pet. 2.
c Acts 5.
d Exo. 32. 2 King. 18, 23 2 Chr. 29. 35.
e 1 Tim. 4. Col. 2. Mat. 15. Iſa. 29. Heb. 9. 10. Acts 10. 1 Joh. 2. Rom. 7. Gala. 5. Col. 2. Rom. 14. 1 Tim. 4. Mat. 19. 1 Cor. 7. 1 Cor. 8. 10. 2 Cor. 6. Luke 17. Rom. 3. 1 Cor. 3. Gala. 4.
f Iſa. 33. Mat. 18. Joh. 20. 2 Cor. 5. Rom. 1 20. Eph. 2.
g 2 Pet. 2. Jude. Rom 9.
h Acts 24. 1 Cor. 15. Philip. 15. 1 Theſſ. 4.

ſurrection, when our ſoules and bodies ſhall riſe againe to immortality, they ſhall bee *e* damned to unquenchable fire: and then wee, which have forſaken all mans wiſdome to cleave unto Chriſt, ſhall heare the joyfull voyce, *f* Come yee bleſſed of my Father, inherite yee the Kingdome prepared for you from the beginning of the World, and ſo ſhall go triumphing with him, in *g* body and ſoule, to remaine everlaſtingly in glory, where wee ſhall ſee God *h* face to face, and ſhall no more neede one to inſtruct another: for wee ſhall all know him from the higheſt to the loweſt: to whom with the Sonne and the holy Ghoſt bee all praiſe, honour, and glory now and ever.

So be it.

The Reſurrection of the dead.

e 2 Theſſ. 4. 2 Joh. 1. Iſa. 30. Iob. 5.
f Mat. 25.
g 1 Theſſ. 4, 5. Ioh. 5. Iſa. 16.
h 1 Cor. 13. 1 Ioh. 3. Ierem. 31. Heb. 8.

OF

OF THE MINISTERS and their Election.

What things are chiefly required In the Miniſters.

LEt the Church firſt diligently conſider that the Miniſter, which is to be choſen, be not found culpable of any ſuch faults, which Saint Paul reprehendeth in a man of that vocation: but contrariwiſe, indued with ſuch vertues, that he may be able to undertake his charge, and diligently execute the ſame. Secondly, that he diſtribute faithfully the Word of God, and miniſter the Sacraments ſincerely, ever carefull not onely to teach his flocke publikely, but alſo privatly to admoniſh them, remembring alwayes, that if any thing periſh through his default, the Lord will require it at his hands.

Of their office and duty.

BEeauſe the charge of the Word of God is of greater *a* importance, then that any man is able to diſpenſe therewith, and Saint Paul exhorteth to *b* eſteeme them, as Miniſters of Chriſt, and diſpoſers of Gods myſteries, not *c* Lords, or Rulers, as Saint Peter ſaith, over the flocke: therefore the Paſtors or Miniſters chiefe office, ſtandeth in *d* preaching the Word of God, and miniſtring the Sacraments, ſo that in conſolations, judgements, elections and other politicall affaires his *e* counſell, rather then authority taketh place. And if ſo bee the Congregation upon juſt cauſe agree to Excommunicate, then it belongeth to the Miniſter, according to their *f* generall determination, to pronounce the ſentence, to the end that all things may be done *g* orderly and without confuſion.

a 1 Cor. 9. Acts. 6. Luke 12.
b 1 Cor. 2 Cor. 4.
c 1 Peter 5. 2 Cor. 1. Mat. 20.
d Mat. 26. 28 Mal. 2. 1 Pet. 4. Acts 3. & 16. 1 Cor. 1. 15.
e Acts 20. 2 Cor. 4.
f 1 Cor. 5.
g 1 Cor. 1.

The

The manner of electing the Paſtors or Miniſters.

THe Miniſters and Elders at ſuch times, as there wanteth a Miniſter, aſſemble the whole Congregation, exhorting them to adviſe and conſider who may beſt ſerve in that roome and office. And if there be choiſe, the Church appoint two or three upon ſome certaine day to be examined by the Miniſters and Elders.

Firſt, as touching their doctrine, whether he that ſhould be Miniſter, have good and ſound knowledge in the holy Scriptures, and fit and apt gifts to communicate the ſame to the edification of the people. For the triall whereof, they propoſe him a theame, or text to be treated privatly, whereby his hability may the more manifeſtly appeare unto them.

Secondly, they inquire of his life and converſation, if he have in times paſt lived without ſlander, and governed himſelfe in ſuch ſort as the Word of God hath not heard evill, or beene ſlandred through his occaſion, which being ſeverally done, they ſignifie unto the Congregation whoſe gifts they find moſt meete, and profitable for that Miniſtery: appointing alſo by a generall conſent eight dayes at the leaſt that every man may diligently inquire of his life and manners.

At the which time, the Miniſter exhorteth them to humble themſelves to God, by *a* faſting and prayer, that both their election may be agreeable to his will, and alſo profitable to the Church. And if in the meane ſeaſon, any thing be brought againſt him, whereby hee may be found unworthy by lawfull probations, then is he diſmiſſed, and ſome other preſented. If nothing be alledged: upon ſome certaine day, one of the Miniſters at the morning Sermon preſenteth him againe to the Church, framing his Sermon, or ſome part thereof, to the ſetting forth of his duty.

a Acts 13. & 14. Luke 2.

Then at after-noone, the Sermon ended, the Miniſter exhorteth them to the election, with the *b* invocation of Gods Name, directing his prayer, as God ſhall move his heart. In like manner after the election, the Miniſter giveth *c* thankes to God with requeſt of ſuch things, as ſhall be neceſſary for his office.

b 1 Cor. 10. Coloſſ. 3. Mat. 9.

c 1 Theſſ. 5. Coloſſ. 4. Eph 5. Philip. 1.

After

After that he is appointed Miniſter, the people ſing a Pſalme and depart.

Of the Elders, and as touching their office and Election.

THe Elders muſt be men of good life, and godly converſation, without blame and all ſuſpition, carefull for the flock, wiſe, and above all things, fearing God.

Whoſe office ſtandeth in governing with the reſt of the Miniſters, in conſul ing, admoniſhing, correcting and ordering all things appertaining to the ſtate of the Congregation. And they differ from the Miniſters, in that they preach not the word, nor miniſter the Sacraments. In aſſembling the people, neither they without the Miniſters, nor the Miniſters without them may attempt any thing. And if any of the juſt number want, the Miniſter by the conſent of the reſt, warneth the people thereof, and finally admoniſheth them to obſerve the ſame order, which was uſed in chuſing the Miniſters, as far forth as their vocation requireth.

Of the Deacons and their office and Election.

THe [a] Deacons muſt be men of good eſtimation and report, diſcreet, of good conſcience, charitable, wiſe, and finally indued whith ſuch vertues, as Saint Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to [b] diſtribute it, with the conſent of the miniſters, and Elders: alſo to provide for the ſick and impotent perſons, having ever a diligent care, that the charity of godly men be not waſted upon loyterers and idle vagabonds. Their election is, as hath been afore rehearſed in the Miniſters and Elders.

[a] Acts 6. 1 Tim.

[b] Rom. 12.

We are not ignorant that the Scriptures make mention of a fourth kind of Miniſters, left to the Church of Chriſt, which alſo are very profitable, where time and place do permit.

c 1 Cor. 1. *Theſe Miniſters are called c Teachers or Doctors, whoſe office is to inſtruct and teach the faithfull in ſound doctrine, providing with all diligence, that the purity of the Goſpell be not corrupt, either through ignorance, or evill opinions. Notwithſtanding, conſidering the preſent ſtate of things, we comprehend under this title ſuch meanes, as God hath in his Church, that it ſhould not bee left deſolate, nor yet his doctrine decay, for default of Miniſters thereof.*

Therefore to terme it by a word more uſuall in theſe our dayes, we may call it the order of Schooles, wherein the higheſt degree and moſt annexed to the Miniſtery and government of the Church, is the expoſition of Gods Word, contained in the old and new Teſtament.

But becauſe men can not ſo well profit in that knowledge, except they be firſt inſtructed in the tongues and humane ſciences, (for now God worketh not commonly by miracles) it is neceſſary that ſeed be ſowne for the time to come, to the intent that the Church be not left barren, & waſt to our poſterity, and that Schooles alſo be erected, and Colledges maintained with juſt and ſufficient ſtipends wherein youth may be trained in the knowledge and feare of God, that in their ripe age they may prove worthy members of our Lord Ieſus Chriſt, whether it be to rule in civill policy, or to ſerve in the ſpirituall miniſtery, or elſe to live in godly reverence and ſubjection.

The weekely aſſembly of the Miniſters, Elders and Deacons.

TO the intent, that the Miniſtery of Gods Word may be had in reverence, and not brought to contempt through the evill converſation of ſuch, as are called thereunto, and alſo that faults and vices may not by long ſuffrance grow at length

to

to extreme inconveniences : it is ordained that every thurſday the Miniſters and Elders in their aſſembly or conſiſtory diligently examine all ſuch faults and ſuſpicions, as may be eſpied, not onely among others, but chiefly among themſelves, leſt they ſeeme to be culpable of that which our Saviour Chriſt *a* reproved in the Phariſes, who could eſpy a mote in another mans eye, and could not ſee a beame in their own.

a Mat. 7. Luke 6. Rom. 2.

And becauſe the *b* eye ought to be more cleare then the reſt of the body, the Miniſter may not be ſpotted with any vice, but to the great ſlander of Gods Word, whoſe meſſage he beareth. Therefore it is to be underſtood that there be certaine faults, which if they be deprehended in a Miniſter, hee ought to be depoſed ; as hereſie, papiſtry, ſchiſme, blaſphemy, perjury, fornication, theft, drunkenneſſe, uſury, fighting, unlawfull games with ſuch like.

b Mat. 6. Luke 11.

Others are more tolerable, if ſo be that after brotherly admonition he amend his fault: as ſtrange and unprofitable faſhion in preaching the Scriptures, curioſity in ſeeking vaine queſtions, negligence, aſwell in his Sermons, and in ſtudying the Scriptures, as in all other things concerning his vocation, ſcurrility, flattering, lying, backbiting, wanton words, deceit, covetouſneſſe, taunting, diſſolution in apparrell, geſtur, eand other his doings, which vices as they be odious in all men, ſo in him that ought to be as an example to others of perfection, in no wiſe are to bee ſuffered : eſpecially, if ſo bee that according to Gods rule, being brotherly advertiſed, he acknowledge not his fault and amend.

Interpretation of the Scriptures.

EVery weeke once the Congregation aſſemble to heare ſome place of the Scriptures orderly expounded. At which time it is lawfull for every man to ſpeake or inquire as God ſhall move his heart, and the Text miniſter occaſion ; ſo it be without pertinacity or diſdaine, as one that rather ſeeketh to profit then to contend. And if ſo be any contention riſe, then ſuch as are appointed Moderators, either ſatisfie the party, or elſe if he ſeeme to cavill, exhort him to keepe ſilence, referring

the judgement thereof to the Miniſters, and Elders, to be determined in their aſſembly before mentioned.

¶ When the Congregation is aſſembled at the houre appointed, the Miniſter uſeth this confeſſion, or like in effect, exhorting the people diligently to examine themſelves, following in their hearts the tenor of his words.

THE CONFESSION OF *our ſinnes.*

a Rom 3. Pſal. 14.
b Gal. 5.
c Ie.e. 3. Iſa. 10.

O Eternall God and moſt mercfull Father, wee confeſſe, and acknowledge here before thy divine Majeſty, that we are miſerable *a* ſinners, conceived and borne in ſin and iniquity, ſo that in us there is no *b* goodneſſe. For the *c* fleſh evermore rebelleth againſt the ſpirit, whereby wee continually tranſgreſſe thine holy precepts, and Commandements, and ſo purchaſe to our ſelves through thy juſt judgement death and damnation. Notwithſtanding, O heavenly Father, foraſmuch as we are diſpleaſed with our ſelves for the ſinnes that we have committed againſt thee, and do unfainedly repent us of the ſame, wee moſt humbly beſeech thee for Jeſus Chriſts ſake, to ſhew thy mercy upon us, to forgive us all our ſinnes, and to increaſe thine holy Spirit in us, that we acknowledging from the botome of our hearts our own unrighteouſneſſe, may from henceforth not only mortifie our ſinfull luſts and affections, but alſo bring forth ſuch fruits, as may be agreeable to thy moſt bleſſed will: not for the worthineſſe thereof, but for the merits of thy dearly beloved Sonne Ieſus Chriſt our onely Saviour, whom thou haſt already given an oblation and offering for our ſinnes, and for whoſe ſake we are certainly perſuaded, that thou wilt deny us nothing, that wee ſhall aske in his name, according to thy will. For thy Spirit doth aſſure our conſciences, that thou art our mercifull Father, and ſo loveſt us thy children through him, that nothing is able to remove thine heavenly grace and favour from us. To thee therefore, O Father, with the Sonne and the holy Ghoſt be all honour and glory, World without end, So be it.

AN-

ANOTHER CONFESSION AND Prayer commonly uſed in the Church of *Edinborough*, on the day of common Prayers.

O Dreadfull and moſt mighty God, thou that from the beginning haſt declared thy ſelfe a conſuming fire, againſt the contemners of thy moſt holy precepts, and yet to the penitent ſinners, haſt alwayes ſhewed thy ſelfe, a favourable Father, and a God full of mercy: we thy creatures, and workmanſhip of thine owne hands, confeſſe our ſelves moſt unworthy to open our eyes unto the Heavens, but farre leſſe to appeare in thy preſence. For our conſciences accuſe us, and our manifeſt iniquities have borne witneſſe againſt us, that we have declined from thee. We have beene polluted with idolatry: wee have given thy glory to creatures, wee have ſought ſupport where it was not to be found, and have lightlyed thy moſt holeſome admonitions. The manifeſt corruption of our lives in all eſtates, evidently proveth, that we have not rightly regarded thy ſtatutes, lawes, and holy ordinances. And this was not onely done, O Lord, in the time of our blindneſſe: but even now, when of thy mercy thou haſt opened unto us an entrance to thine heavenly Kingdome, by the preaching of thine holy Evangell, the whole body of this miſerable Realme ſtill continueth in their former impiety. For the moſt part, alas, following the footſteps of the blinde and obſtinate Princeſſe, utterly deſpiſe the light of thine Evangell, and delight in ignorance and idolatry: others live as a people without God, and without all feare of thy terrible judgements. And ſome, O Lord, that in mouth profeſſe thy bleſſed Evangell, by their ſlanderous life blaſpheme the ſame. We are not ignorant, O Lord, that thou art a righteous judge, that cannot ſuffer iniquity long to be unpuniſhed upon the obſtinate tranſgreſſor: eſpecially, O Lord, when that after ſo long blindneſſe and horrible defection from thee, ſo lovingly, thou calleſt us againe to thy

favour and fellowſhip, and that yet we doe obſtinatly rebell, we have, O Lord, in our extreame miſery called unto thee, yea, even when wee appeared utterly to have beene conſumed in the fury of our enemies, & then didſt thou mercifully incline thine eares unto us. Thou foughteſt for us even by thine owne power, when in us there was neither wiſdome nor force. Thou alone brakeſt the yoake from our necks, and ſet us at liberty, when wee by our fooliſhneſſe had made our ſelves ſlaves unto ſtrangers, and mercifully unto this day haſt thou continued with us the light of thine Evangell, and ſo ceaſeſt not to heape upon us benefits, both ſpirituall and temporall. But yet alas, O Lord, we clearly ſee, that our great ingratitude craveth farther puniſhment at thy hands, the ſignes whereof are evident before our eyes. (For the whiſpering of ſedition: the contempt of thy graces offered, and the maintenance of Idolatry, are aſſured ſignes of thy farther plagues to fall upon us in particular for our grievous offences. And this unmeaſurable untemperatneſſe of the ayre, doth alſo threaten thine accuſtomed plague of famine, which commonly followeth ryotous exceſſe and contempt of the poore, wherewith alas, the whole earth is repleniſhed.)

We have nothing, O Lord, that we may lay betwixt us and thy judgement, but thine only mercy, freely offered unto us in thy deare Sonne our Lord Ieſus Chriſt, purchaſed to us by his death and paſſion. For if thou wilt enter into judgement with us thy creatures, and keepe in minde our grievous ſinnes and offences, then can there no fleſh eſcape condemnation. And therefore, we moſt humbly beſeech thee, O Father of mercies, for Chriſt Ieſus thy Sonnes ſake, to take from us, theſe ſtony hearts, who ſo long have heard, aſwell thy mercies, as ſevere judgements, and yet have not beene effectually moved with the ſame, and give unto us hearts mollified by thy ſpirit, that may both conceive and keepe in mind the reverence that is due unto thy Majeſty. Looke, O Lord, unto thy choſen children laboring under the imperfections of the fleſh, and grant unto us that victory that thou haſt promiſed unto us by Ieſus Chriſt thy ſon our only Saviour, Mediator and lawgiver. To whom with thee and the holy Ghoſt be all honor and praiſe now and ever.

A CONFESSION OF SINNES,

and petitions made unto God in the time of our extreame troubles, and yet commonly uſed in the Churches of *Scotland* before the Sermon.

ETernall and everlaſting God father of our Lord Ieſus Chriſt, thou that ſheweſt mercy and keepeſt covenant with them that love, and in reverence keepe thy commandements, even when thou powreſt forth thy hote diſpleaſure and juſt judgements upon the obſtinat inobedient: We here, proſtrate our ſelves before the throne of thy Majeſty, from our hearts confeſſing, that juſtly thou haſt puniſhed us by the tyranny of ſtrangers, and that more juſtly thou mayeſt bring upon us againe the bondage and yoake which of thy mercy for a ſeaſon thou haſt removed: our Kings, Princes, and people in blindneſſe have refuſed the word of thine eternall verity, and in ſo doing, we have refuſed the league of thy mercy offered to us, in Ieſus Chriſt thy ſonne, which albeit thou now of thy meere mercy haſt offered to us againe in ſuch aboundance, that none can be excuſed by reaſon of ignorance, yet not the leſſe to the judgement of men, impiety overfloweth the whole face of this Realm. For the great multitude delight themſelves in ignorance and Idolatry: and ſuch as, as appeare to reverence and imbrace thy word, doe not expreſſe the fruits of Repentance, as it becommeth the people, to whom thou haſt ſhewed thy ſelfe ſo mercifull, and favourable. Theſe are thy juſt judgements O Lord, whereby thou puniſheſt ſin by ſin, and man by his owne iniquity, ſo that there can be no end of ſin, except thou prevent us with thy undeſerved grace. Convert us therefore, O Lord, and we ſhall be converted, ſuffer not our unthankfulneſſe to procure of thy moſt juſt judgements, that ſtrangers againe impire above us, nether yet that the light of thy Evangell be taken from us. But howſoever it be, that the great multitude be altogether rebellious, and alſo that in us there remaineth perpetuall imper-

imperfections, yet for the glory of thy owne Name, and for the glory of thy only beloved Sonne Ieſus Chriſt, whoſe verity and Evangell thou of thy meere mercy haſt manifeſted amongſt us: it will pleaſe thee to take us into thy protection, and in thy defence, that all the World may know, that as of thy meere mercy, thou haſt begun this worke of our ſalvation amongſt us, ſo of this ſame mercy thou wilt continue it. Grant us this mercifull Father, for Chriſt Ieſus thy Sonnes ſake, So be it.

¶ *This done, the people ſing a Pſalme all together in a plaine tune: which ended, the Miniſter prayeth for the aſſiſtance of Gods holy Spirit, as the ſame ſhall move his heart, and ſo proceedeth to the Sermon, uſing after the Sermon, this prayer following, or ſuch like.*

A Prayer for the whole ſtate of Chriſts Church.

ALmighty God, and moſt mercifull Father, we humbly ſubmit our ſelves and fall downe before thy Majeſty, beſeeching thee from the botome of our hearts, that this ſeede of thy word, now ſowne among us, may take ſuch deep roote, that neither the burning heate of perſecution cauſe it to wither, neither the thorny cares of this life do choke it, but that as ſeede ſown in good ground, it may bring forth thirty, ſixty and an hundred fold, as thine Heavenly wiſdome hath appointed. And becauſe wee have neede continually to crave many things at thine hands, we humbly beſeech thee, O Heavenly Father, to grant us thine holy Spirit, to direct our petitions, that they may proceed from ſuch a fervent mind as may be agreeable to thy moſt bleſſed will.

e 2 Cor 3. Ioh 15. Phil. 2.
d Pſal. 10 1 Pet. 1.

And ſeeing that our infirmity is able e to doe nothing without thine helpe, and that thou art not ignorant with how many, and great d tentations we poore wretches are on every ſide incloſed and compaſſed, let thy ſtrength, O Lord, ſuſtaine our weakeneſſe, that we being defended with the force of thy grace may bee ſafely preſerved againſt all aſſaults of Satan, who goeth

goeth about continually like a e roaring Lyon ſeeking to de- e 1 Pet. 5.
voure us. f Increaſe our Faith, O merciſull Father, that we doe f Luke, 17.
not ſwarve at any time from thine Heavenly Word, but aug-
ment in us hope & love, with a carefull keeping of all thy Com-
mandements, that no g hardneſſe of heart, no hypocriſie, h no g Pſal. 95.
concupiſcence of the eyes, nor intiſements of the World, doe Heb 3.4.
draw us away from thine obedience. And ſeeing we live now h 1 Joh. 2.
in theſe moſt i perillous times, let thy fatherly providence de- i 1 Tim. 4.
fend us againſt the violence of all our enemies, which do every 2 Pet. 3.
where purſue us, but chiefly againſt the wicked rage and furi- 2 Tim. 3.
ous uproares of that Romiſh idole, enemy k to thy Chriſt. Jude.
k Revel. 12.

Furthermore, for aſmuch as by thine holy Apoſtle we be taught to make our Prayers, and ſupplications for all men, we pray not only for our ſelves here preſent, but beſeech thee alſo, to reduce all ſuch as be yet ignorant, from the miſerable captivity of blindneſſe and error, to the pure underſtanding of thine heavenly truth, that we all with one conſent and unity of minds, may worſhip thee our only God and Saviour: and that all Paſtors, ſhepherds, and Miniſters, to whom thou haſt committed the diſpenſation of thine holy word, and charge of thy choſen people, may both in their life and doctrine, be found faithfull, ſetting only before their eyes thy glory, and that by them all poore ſheepe which wander and goe aſtray, may be gathered and brought home to thy fold.

Moreover, becauſe the hearts of rulers are in thine hands, we beſeech thee to direct and governe the hearts of all Kings, Princes, and Magiſtrates, to whom thou haſt committed the l ſword: eſpecially, O Lord, according to our bounden duty l Rom. 13.
we beſeech thee to maintaine and increaſe the noble eſtate of Joh. 19.
the Kings Majeſty, and his honorable counſell with all the eſtate and whole body of the common Wealth. Let thy fatherly favour ſo preſerve him, and thine holy Spirit ſo governe his heart, that he may in ſuch ſort execute his office, that thy Religion may be purely maintained, m manners reformed, and m 1 Tim. 2.
ſinne puniſhed according to the preciſe rule of thine holy Jam. 1.
Word.

And for that we be all n members of the myſticall body of n 2 Cor. 12.
Chriſt Ieſus, we make our requeſts unto thee, O Heavenly Fa- Rom. 12.
ther, for all ſuch as are o afflicted with any kinde of croſſe or o Jam. 5.
Tribulation, as Warre, Plague, Famine, ſickneſſe, Poverty, Im-

priſonment, Perſecution, Baniſhment, or any other kinde of
p 1 Cor. 11. thy roddes: whether it be p griefe of body, or unquietneſſe of
Heb. 12. mind, that it would pleaſe thee to give them patience and conſtancy, till thou ſend thē full deliverance out of al their troubles. And finally, O Lord God, moſt mercifull Father, wee moſt humbly beſeech thee, to ſhew thy great mercies upon our brethren, which are perſecuted, caſt in priſon, and daily condemned to death for the teſtimony of thy truth. And though they be utterly deſtitute of all mans aid, yet let thy ſweete comfort never depart from them, but ſo inflame their hearts with thine holy Spirit, that they may boldly, and chearfully abide ſuch tryall, as thy godly wiſdome ſhall appoint, ſo that at length aſwell by their death, as by their life, the Kingdome of thy Son Ieſus Chriſt may increaſe and ſhine through all the World. In whoſe name we make our humble petitions unto thee, as he hath taught us.

Our Father which art in Heaven, &c.

ALmighty and everliving God, vouchſafe, we beſeech thee, to grant us perfit continuance in thy lively faith, augmenting the ſame in us daily, till we grow to the full meaſure of our perfection in Chriſt, whereof we make our confeſſion, ſaying.

I beleeve in God, &c.

¶ *Then the people ſing a Pſalme, which ended, the Miniſter pronounceth one of theſe bleſſings, and ſo the Congregation departeth.*

Num. 6. THe Lord bleſſe us and ſave us: the Lord make his face ſhine upon us, and be mercifull unto us: the Lord turne his countenance towards us, and grant us his peace.

2 Cor. 13. THe grace of our Lord Ieſus Chriſt, the love of God, and communion of the holy Ghoſt be with us all. So be it.

¶ *It*

¶ *It ſhall not be neceſſary for the Miniſter dayly to repeate all theſe things before mentioned, but beginning with ſome manner of confeſſion, to proceed to the Sermon, which ended, he either uſeth the Prayer for all eſtates before mentioned, or elſe prayeth, as the Spirit of God ſhall move his heart, framing the ſame according to the time and matter which he hath intreated of. And if there ſhall be at any time any preſent plague, famine, peſtilence, war, or ſuch like, which be evident tokens of Gods wrath, as it is our part, to acknowledge our ſins to be the occaſion thereof, ſo are we appointed by the Scriptures to give our ſelves to mourning, faſting, and prayer, as the meanes to turne away Gods heavy diſpleaſure. Therefore it ſhall be convenient, that the Miniſter at ſuch time, doe not only admoniſh the people thereof, but alſo uſe ſome forme of prayer, according as the preſent neceſſity requireth, to the which he may appoint, by a common conſent, ſome ſeverall day after the Sermon, weekly to be obſerved.*

Levi. 26. Deut. 28. 1 King. 8. 2 Ch. 24.

¶ *Theſe Prayers that follow, are uſed in the French Church of* Geneva: *the firſt ſerveth for Sunday after the Sermon, and the other that followeth, is ſaid upon Wedneſday, which is the day of Common Prayer.*

Another manner of Prayer after the Sermon.

ALmighty God and Heavenly Father, ſince thou haſt promiſed to grant our requeſts which we ſhall make unto thee in the Name of our Lord Ieſus Chriſt thy welbeloved Sonne: and we are alſo taught by him and his Apoſtles to aſſemble our ſelves in his name, promiſing that he will be among us, and make interceſſion for us unto thee, for the obtaining of all ſuch things, as we ſhall agree upon here in Earth: we therefore (having firſt thy Commandement to pray for ſuch as thou haſt

haſt appointed rulers and governours over us, and alſo for all things needfull both for thy people, and for all ſorts of men, foraſmuch as our faith is grounded on thine holy word and promiſes, and that we are here gathered together before thy face and in the Name of thy Sonne our Lord Ieſus) we, I ſay, make our earneſt ſupplication unto thee, our moſt mercifull God and bountifull Father, that for Ieſus Chriſts ſake our only Saviour and Mediator, it would pleaſe thee of thine infinite mercy, freely to pardon our offences, and in ſuch ſort to draw and lift up our hearts and affections towards thee, that our requeſts may both proceede of a fervent minde, and alſo be agreeable unto thy moſt bleſſed will and pleaſure, which is only to be accepted.

(.) We beſeech thee therefore, O Heavenly Father, as touching all Princes and Rulers, unto whom thou haſt committed, the adminiſtration of thy juſtice, and namely, as touching the excellent eſtate of the Kings Maieſty and all his honorable counſell with the reſt of the Magiſtrates and commons of the Realme, that it would pleaſe thee to grant him thine holy Spirit, and increaſe the ſame, from time to time in him, that he may with a pure Faith acknowledge Ieſus Chriſt thine only Sonne our Lord, to be King of all Kings, and Governour of all Governours, even as thou haſt given all power unto him both in Heaven and in Earth: and ſo give himſelfe wholy to ſerve him, and to advance his Kingdome in his Dominions, (ruling by thy Word his ſubjects, which be thy Creatures, and the ſheepe of thy paſture) that we being maintained in peace and tranquillity, both here and every where, may ſerve thee in all holineſſe and vertue: and finally being delivered from all feare of enemies, may render thanks unto thee all the dayes of our life.

We beſeech thee alſo, moſt deare Father and Saviour, for all ſuch as thou haſt appointed Miniſters unto thy faithfull people, and unto whom thou haſt committed the charge of ſouls, and the Miniſtry of thine holy Goſpell, that it would pleaſe thee ſo to guide them with thine holy Spirit, that they may be found faithfull and zelous of thy glory, directing alwayes their whole ſtudies unto this end, that the poore ſheepe which be gon aſtray out of the flock, may be ſought out and brought againe unto the Lord Ieſus, who is the chiefe Shepherd and

head

head of all Biſhops, to the intent they may from day to day grow and increaſe in him unto all righteouſneſſe and holineſſe: and on the other part, that it would pleaſe thee to deliver all thy Churches from the danger of ravening Wolves, and from hirelings, who ſeeke their own ambition and profit, and not the ſetting foorth of thy glory only, and the ſafegard of thy flock.

Moreover, wee make our prayers unto thee, O Lord God, moſt mercifull Father, for all men in generall, that as thou wilt be known to be the Saviour of all the World by the redemption purchaſed by thine only Sonne Ieſus Chriſt: even ſo that ſuch as have beene hitherto holden captive in darkeneſſe and ignorance for lack of the knowledge of thy Goſpell, may through the preaching thereof, and the cleare light of thine holy Spirit, be brought into the right way of ſalvation, which is to know that thou art only very God, and that he, whom thou haſt ſent, is Ieſus Chriſt: likewiſe that they whom thou haſt already endued with thy grace, and illuminated their hearts with the knowledge of thy Word, may continually increaſe in godlineſſe, and be plenteouſly inriched with ſpirituall benefits: ſo that we may altogether worſhip thee, both with heart and mouth, and render due honor and ſervice unto Chriſt our Maſter, King and Law-maker.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all ſuch perſons, as thou haſt viſited and chaſtiſed by thy croſſe and tribulation, all ſuch people as thou haſt puniſhed with peſtilence, war, or famine, and all other perſons afflicted with poverty, impriſonment, ſickneſſe, baniſhment, or any like bodily adverſity, or haſt otherwiſe troubled and afflicted in ſpirit: that it would pleaſe thee to make them perceive thy fatherly affection toward them, that is, that theſe croſſes be chaſtiſings for their amendment, to the intent that they ſhould unfainedly turne unto thee, and ſo by cleaving unto thee might receive full comfort and be delivered from all manner of evill. But eſpecially we commend unto thy divine protection all ſuch which are under the tyranny of Antichriſt, and both lack this food of life, and have not liberty to call upon thy Name in open aſſembly: chiefly, our poore brethren which are impriſoned and perſecuted by the enemies of thy Goſpell, that it would pleaſe thee, O Father, of conſolations, to ſtrengthen them by the power of thine holy Spirit, in ſuch

ſort as they never ſhrinke backe, but that they may conſtantly perſevere in thine holy vocation, and ſo to ſuccour and aſſiſt them as thou knoweſt to be moſt expedient, comforting them in their afflictions, maintaining them in thy ſafegard againſt the rage of Wolves, and increaſing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

If the Lords Supper bee Miniſtred, then is here added this clauſe.

Finally, O Lord God moſt deare Father, we beſeech thee to grant unto us alſo, which are here gathered together in the Name of thy Sonne Ieſus, to heare his word preached, * that we may acknowledge truly and without hypocriſie, in how miſerable a ſtate of perdition we are in by nature, and how worthily we procure unto our ſelves everlaſting damnation, heaping up from time to time thy grievous puniſhments toward us, through our wicked and ſinfull life, to the end that (ſeeing there remaineth no ſparke of goodneſſe in our nature, and that there is nothing in us, as touching our firſt Creation, and that which we receive of our parents, meete to enjoy the heritage of Gods Kingdome) we may wholy render up our ſelves with all our hearts and with an aſſured confidence unto thy dearely beloved Sonne Ieſus our Lord, our only Saviour and Redeemer, to the intent that he dwelling in us, may mortifie our old man, that is to ſay, our ſinfull affections, and that we may be renewed into a more godly life, whereby thine holy Name (as it is worthy of all honor) may be advanced and magnified throughout the World, and in all places: likewiſe that thou mayſt have the tuition and governance over us, and that we may learne dayly more and more to humble and ſubmit our ſelves unto thy Majeſty, in ſuch ſort that thou maiſt be counted King and governour over all, guiding thy people with the Scepter of thy word, and by the vertue of thine holy Spirit, to the confuſion of thine enemies, through the might of thy truth and righteouſneſſe, ſo that by this meanes all power and height which withſtandeth thy glory, may be continually throwen dowen, and aboliſhed, unto ſuch time, as the full and perfect face of thy Kingdome ſhall appeare, when thou ſhalt ſhew thy ſelfe in judgement in the perſon of thy Son: whereby alſo we with the reſt of thy Creatures, may render unto thee perfect and true obedience, even as thine heavenly Angels do apply themſelves only to the performing of thy Commandements:

* And to celebrate his holy Supper.

Hallowed bee thy Name.

Thy Kingdome come.

Thy will be done.

ments : ſo that thine only will may be fulfilled without any contradiction, and that every man may bend himſelfe to ſerve and pleaſe thee, renouncing their own wills, with all the affections and deſires of the fleſh. Grant us alſo, good Lord, that we thus walking in the love and dread of thine holy Name, may be nouriſhed through thy goodneſſe, and that we may receive at thine hands all things expedient and neceſſary for us, and ſo uſe thy gifts peaceably and quietly, to this end, that when we ſee that thou haſt care of us, we may the more affectuouſly acknowledge thee to be our Father, looking for all good gifts at thine hand, and by withdrawing and pulling back all our vaine confidence from Creatures, may ſet it wholly upon thee, and ſo reſt only in thy moſt bountiful mercy. And forſomuch as whiles we continue here in this tranſitory life, we are ſo miſerable, ſo fraile, and ſo much enclined unto ſin, that we fall continually and ſwarve from the right way of thy Commandements, we beſeech thee pardon us our innumerable offences, whereby we are in danger of thy judgement and condemnation, and forgive us ſo freely, that death and ſin may hereafter have no title againſt us, neither lay unto our charge the wicked roote of ſin, which doth evermore remaine in us : but grant that by thy Commandement we may forget the wrongs which other do unto us, and in ſtead of ſeeking vengeance, may procure the wealth of our enemies. And foraſmuch as of our ſelves we are ſo weake, that we are not able to ſtand upright one minute of an houre, and alſo that we are ſo belayd, and aſſaulted evermore with ſuch a multitude of ſo dangerous enemies, that the devill, the World, ſin, and our own concupiſcences do never leave off to fight againſt us : let it be thy good pleaſure to ſtrengthen us with thy holy Spirit, and to arme us with thy grace, that thereby we may be able conſtantly to withſtand all tentations, and to perſevere in this ſpirituall battel againſt ſin, untill ſuch time as we ſhall obtaine the full victory, and ſo at length may triumphantly rejoyce in thy Kingdom, with our Captaine, and governour Ieſus Chriſt our Lord.

Give us this day our daily bread.

And forgive us our treſpaſſes.

And lead us not into tentation.

¶ *This Prayer following is uſed to be ſaid after the Sermon on the day which is appointed for common Prayer: and it is very proper for our ſtate and time, to move us to true repentance, and to turne back Gods ſharpe rods which yet threaten us.*

Another Prayer.

GOd Almighty and Heavenly Father, we acknowledge in our conſciences and confeſſe, as the truth is, that we are not worthy to lift up our eyes unto Heaven, much leſſe meete to come into thy preſence, and to be bold to thinke that thou wilt heare our Prayers, if thou have reſpect to that which is in us: for our conſciences accuſe us, and our own ſins doe beare witneſſe againſt us: yea, and we know that thou art a righteous Iudge, which doeſt not count ſinners righteous, but puniſheſt the faults of ſuch as tranſgreſſe thy Commandements. Therefore, O Lord, when we conſider our whole life, we are confounded in our own hearts, and cannot chuſe but be beaten down, and as it were deſpaire, even as though we were already ſwallowed up in the deepe goulfe of death. Notwithſtanding, moſt mercifull Lord, ſince it hath pleaſed thee of thine infinite mercy, to command us to call upon thee for helpe, even from the deepe bottome of Hell: and that the more lack and default we feele in our ſelves, ſo much the rather we ſhould have recourſe unto thy Soveraigne bounty: ſince alſo thou haſt promiſed to heare and accept our requeſts and ſupplications without having any reſpect to our worthineſſe, but only in the Name, and for the merits of our Lord Jeſus Chriſt, whom alone thou haſt appointed to be our interceſſor and advocate: we humble our ſelves before thee, renouncing all vaine confidence in mans helpe, and cleave only to thy mercy, and with full confidence call upon thine holy Name to obtaine pardon for our ſins.

First,

First, O Lord, beſides the innumerable benefits which thou doeſt univerſally beſtow upon all men in Earth, thou haſt given us ſuch ſpeciall graces, that it is not poſſible for us to rehearſe them, no nor ſufficiently to conceive them in our minds. As namely, it hath pleaſed thee to call us to the knowledge of thine holy Goſpell drawing us out of the miſerable bondage of the Devill, whoſe ſlaves we were, and delivering us from moſt curſed idolatry and wicked ſuperſtition, wherein we were plunged, to bring us into the light of thy truth. Notwithſtanding ſuch is our obſtinacy and unkindneſſe, that not only we forget thoſe thy benefits, which we have received at thy bountifull hand: but have gone aſtray from thee, and have turned our ſelves from thy Law, to goe after our own concupiſcence and luſts, and nether have given worthy honor and due obedience to thine holy word, nether have advanced thy glory, as our duty required. And although thou haſt not ceaſed continually to admoniſh us moſt faithfully by thy word, yet we have not given eare to thy fatherly admonition.

Wherefore, O Lord, we have ſinned and have grievouſly offended againſt thee, ſo that ſhame and confuſion appertaineth unto us: and we acknowledge that we are altogether guilty before thy judgement, and that if thou wouldeſt intreat us according to our demerits, we could looke for none other then death and everlaſting damnation. For although we would goe about to cleare and excuſe our ſelves, yet our own conſcience would accuſe us, and our wickedneſſe would appeare before thee to condemne us. And in very deede, O Lord, we ſee by the corrections which thou haſt already uſed towards us, that we have given thee great occaſion to be diſpleaſed with us: for ſeeing that thou art a juſt and an upright judge, it can not be without cauſe, that thou puniſheſt thy people. Wherfore, foraſmuch as we have felt thy ſtripes, we acknowledge that we have juſtly ſtirred up thy diſpleaſure againſt us, yea, and yet we ſee thine hand lifted up to beate us a freſh: for the rods and weapons wherewith thou art accuſtomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou uſeſt againſt the wicked ſinners, be in full readineſſe.

Now though thou ſhouldeſt puniſh us, much more grievouſly, then thou haſt hitherto done, and that, whereas we

have received one ſtripe, thou wouldeſt give us an hundred: yea, if thou wouldeſt make the curſes of thine old Teſtament, which came then upon thy people Iſrael, to fall upon us, we confeſſe that thou ſhouldeſt doe therein very righteouſly, and wee can not deny, but wee have fully deſerved the ſame.

Yet Lord, for ſomuch as thou art our Father, and we be but Earth and ſlyme: ſeeing thou art our maker, and we the workemanſhip of thine Hands: ſince thou art our Paſtor, and we thy flock: ſeeing alſo that thou art our Redeemer, and we are the people whom thou haſt bought: finally, becauſe thou art our God, and we thy choſen heritage, ſuffer not thine anger ſo to kindle againſt us, that thou ſhouldeſt puniſh us in thy wrath, neither remember our wickedneſſe, to the end to take vengeance thereof, but rather chaſtiſe us gently according to thy mercy.

Truth it is, O Lord, that our miſdeeds have enflamed thy wrath againſt us, yet conſidering that we call upon thy Name, and beare thy marke and badge, maintaine rather the worke that thou haſt begun in us by thy free grace, to the end that all the World may know that thou art our God and Saviour. Thou knoweſt that ſuch as be dead in grave, and whom thou haſt deſtroyed and brought to confuſion, will not ſet forth thy praiſes, but the heavy ſoules, and comfortleſſe, the humble hearts, the conſciences oppreſſed and loden with the grievous burthen of their ſins, and therefore thirſt after thy grace, they ſhall ſet forth thy glory and praiſe.

Thy people of *Iſrael* oftentimes provoked thee to anger through their wickedneſſe, whereupon thou didſt, as right required, puniſh them: but ſo ſoone as they acknowledged their offences, and returned to thee, thou didſt receive them alwayes to mercy: and were their enormities and ſins never ſo grievous, yet for thy covenants ſake, which thou hadſt made with thy ſervants Abraham, Iſaak, and Iakob, thou haſt alwayes withdrawn from them the rods, and curſes which were prepared for them, in ſuch ſort that thou didſt never refuſe to heare their Prayers.

We have obtained by thy goodneſſe a far more excellent Covenant which we may alledge, that is, the covenant which thou firſt madeſt and eſtabliſh'ſt by the Hand of Ieſus our Saviour,

our, and was alſo by thy Divine providence written with his Blood, and ſealed with his Death and Paſſion.

Therefore, O Lord, we renouncing our ſelves, and all vaine confidence in mans helpe, have our only refuge to this thy moſt bleſſed Covenant, whereby our Lord Ieſus, through the offering up of his body in ſacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the face of thy Chriſt, and not in us, that by his interceſſion thy wrath may be appeaſed, and that the bright beames of thy countenance may ſhine upon us to our great comfort and aſſured ſalvation: and from this time forward vouchſafe to receive us under thine holy tuition, and governe us with thine holy Spirit, whereby we may be regenerate anew unto a far better life, ſo that thy Name may be ſanctified.

Thy Kingdome come, Thy will be done even in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our dettes, even as we forgive our detters: And lead us not into tentation, but deliver us from evill; For thine is the Kingdome, and the power and the glory, for ever and ever, Amen.

And albeit we are moſt unworthy in our own ſelves, to open our mouths, and to intreate thee in our neceſſities, yet for ſomuch as it hath pleaſed thee to command us to pray one for another, we make our humble prayers unto thee for our poore brethren, and members, whom thou doſt viſite and chaſtiſe with thy Rods and corrections, moſt inſtantly deſiring thee, to turne away thine anger from them. Remember, O Lord, we beſeech thee, that they are thy children, as we are: and though they have offended thy Majeſty, yet that it would pleaſe thee not to ceaſe to proceede in thine accuſtomed bounty and mercy, which thou haſt promiſed ſhould evermore continue towards thine Elect. Vouchſafe therefore, good Lord, to extend thy pity upon all thy Churches, and towards all thy people, whom thou doſt now chaſtiſe either with Peſtilence, or War, or ſuch like thine accuſtomed Rods, whether it be by ſickneſſe, priſon or poverty, or any other affliction of conſcience and minde: that it would pleaſe thee to comfort them as thou knoweſt to be moſt expedient for them, ſo that thy Rods may be inſtructions for them to aſſure them of thy favour, and for

their amendment, when thou ſhalt give them conſtancy and patience, and alſo aſwage and ſtay thy corrections: and ſo at length by delivering them from all their troubles, give them moſt ample occaſion to rejoyce in thy mercy, and to praiſe thine holy Name: chiefly that thou wouldeſt, O Lord, have compaſſion aſwell on all, as on every one of them that employ themſelves for the maintainance of thy truth: ſtrengthen them O Lord, with an invincible conſtancy, defend them, and aſſiſt them in all things and every where: overthrow the crafty practiſes and conſpiracies of their enemies and thine, bridle their rage, and let their bould enterpriſes which they undertake againſt thee and the members of thy Sonne turne to their own confuſion: and ſuffer not thy Kingdome of Chriſtians to be utterly deſolate, nether permit that the remembrance of thine holy Name be cleane aboliſhed in Earth, nor that they, among whom it hath pleaſed thee to have thy praiſes celebrated, be deſtroyed, and brought to nought, and that the Turkes, Pagans, Papiſts, and other Infidels might boaſt themſelves therby and blaſpheme thy Name.

PRAYERS VSED IN THE Churches of *Scotland*, in the time of their perſecution by the Frenchmen, but principally when the Lords Table was to be miniſtred.

ETernall and everliving God, Father of our Lord Ieſus Chriſt, we thy Creatures and the workmanſhip of thine own hands, ſometimes dead by ſin, and thrall to Satan by means of the ſame, but now of thy meere mercy called to liberty and life, by the preaching of thine Evangel, doe take upon us this boldneſſe, (not of our ſelves, but of the Commandement of thy deare Sonne our Lord Ieſus Chriſt) to powre forth before thee the petitions and complaints of our troubled hearts, oppreſſed with feare and wounded with ſorrow. True it is, O Lord, that we are not worthy to appeare in thy preſence, by the reaſon of our manifold offences, nether yet are we worthy to obtaine any comfort of thy hands, for any righteouſnes that is in us.

But

But seeing, O Lord, that to turne backe from thee, and not to call for thy support in the time of our trouble, it is the entrance to death, and the plaine way to desperation: we therefore confounded in our selves (as the people that on all sides is assaulted with sorrowes) doe present our selves before thy Majesty, as our Soveraigne Captaine and only Redeemer Iesus Christ hath commanded us, in whose name, and for whose obedience, we humbly crave of thee remission of our former iniquities, as well committed in matters of Religion, as in our lives and conversation. The examples of others that have called unto thee in their like necessities, give unto us experience, that thou wilt not reject us, nether yet suffer us for ever to be confounded. Thy people Israel did often times decline from thy Lawes, and did follow the vanity of superstition and idolatry; and oftentimes didst thou correct and sharply punish them, but thou didst never utterly despise them, when in their miseries unfainedly they turned unto thee. Thy Church of the Iewes were sinners, O Lord, and the most part of the same did consent to the death of thy deare Sonne our Lord Iesus Christ, and yet didst not thou despise their prayers, when in the time of their grievous persecution they called for thy support. O Lord, thou hast promised no lesse to us, then thou hast performed to them, and therefore take we boldnesse at thine own Commandement, and by the promise of our Lord Iesus Christ, most humbly do crave of thee, that as it hath pleased thy mercy, partly to remove our ignorance and blindnesse, by the light of thy blessed Evangell, that so it may please thee to continue the same light with us, till that thou deliver us from all calamitie and trouble. And for this purpose, O Lord, it will please thee to thrust out faithfull workemen in this thy harvest within this Realme of *Scotland*, to the which after so long darknesse of Papistry and superstition, thou hast offered the truth of thine Evangel in all puritie & simplicity: continue this thy grace with us, O Lord, and purge this Realme from all false teachers, from dum dogs, dissembled hypocrits, cruell Wolves, and all such as shew themselves enemies to thy true Religion.

But now, O Lord, the dangers which appeare and the trouble which increaseth by the cruell tyranny of forraine strangers, compelleth us to complaine before the throne

of thy mercy, and to crave of thee protection and defence againſt their moſt injuſt perſecution. That Nation, O Lord, for whoſe pleaſure and for defence of whom we have offended thy Majeſty, and violated our faith, oft breaking the leagues of unity and concord, which our Kings and governours have contracted with our neighbours: that Nation, O Lord, for whoſe alliance our fathers and predeceſſors have ſhed their blood, and we (whom now by tyranny they oppreſſe,) have oft ſuſtained the hazard of battell: that Nation finally to whom alwayes we have beene faithfull, now after their long practiſed deceit, by manifeſt tyranny doe ſeeke our deſtruction, worthily and juſtly mayſt thou, O Lord, give us to be ſlaves unto ſuch tyrants, becauſe for the maintainance of their friendſhip, we have not feared to breake our ſolemne othes made unto others, to the great diſhonour of thine holy Name: and therefore juſtly mayeſt thou puniſh us by the ſame Nation for whoſe pleaſure we feared not to offend thy divine Majeſty. In thy preſence, O Lord, we lay for our ſelves no kinde of excuſe, but for thy deare Sonne Ieſus Chriſts ſake, we cry for mercy, pardon and grace. Thou knoweſt, O Lord, that their crafty wits, in many things have abuſed our ſimplicity: for under pretence of the maintenance of our liberty, they have ſought, and have found the way (unleſſe thou alone confound their counſels) to bring us in their perpetuall bondage. And now the rather, O Lord, doe they ſeeke our deſtruction, becauſe we have refuſed that Roman Antichriſt, whoſe Kingdome they defend, in dayly ſheading the blood of thy Saints. In us, O Lord, there is no ſtrength, no Wiſdome, no number nor judgement, to withſtand their force, their craft, their multitude and diligence: and therefore, looke thou upon us, O Lord, according to thy mercy. Behold the tyranny uſed againſt our poore brethren and ſiſters, and have thou reſpect to that deſpiteſull blaſphemy which unceſſantly they ſpew forth againſt thine eternall truth. Thou haſt aſſiſted thy Church even from the beginning, and for the deliverance of the ſame, thou haſt plagued the cruell perſecutors from time to time. Thy hand drowned Pharao: Thy ſword devoured Amalec: Thy power repulſed the pride of Senacherib: And thine Angell ſo plagued Herod, that Wormes and Lice were puniſhers of his pride. O Lord, thou remaineſt one for ever, thy nature is unchangeable,

able, thou canſt not but hate cruelty, pride, oppreſſion and murther, which now the men whom we never offended pretend againſt us: Yea farther, by all meanes they ſeeke to baniſh from this Realme thy deare Sonne our Lord Ieſus Chriſt, the true preaching of his word and faithfull Miniſters of the ſame, and by tyranny they pretend to maintaine moſt abhominable idolatry, and the pompe of that Roman Antichriſt. Looke thou therefore upon us, O Lord, in the multitude of thy mercies, ſtretch out thine Arme, and declare thy ſelfe Protector of thy truth, repreſſe the pride, and dant thou the fury of theſe cruell perſecutors: ſuffer them never ſo to prevaile againſt us, that the brightneſſe of thy word be extinguiſhed in this Realme, but whatſoever thou haſt appointed in thine eternall counſell to become of our bodies: yet we moſt humbly beſeech thee for Ieſus Chriſts thy Sonnes ſake, ſo to maintaine the purity of thine Evangel within this Realme, that we and our poſterity may enjoy the fruition thereof, to the praiſe and glory of thine holy Name, and to our everlaſting comfort. And this we moſt affectuouſly deſire of thy mercy, by the merits, and interceſſion of our Lord Ieſus Chriſt. To whom with thee and the holy Ghoſt be all honour, glory, praiſe, and benediction, now and ever. So be it.

This is added ſo oft as the Lords Table is Miniſtred.

NOw laſt, O Lord, we that be here aſſembled to celebrate the Supper of thy deare Sonne our Lord Chriſt, who did not only once offer his Body, and ſhead his Blood upon the Croſſe for our full redemption: but alſo to keepe us in recent memory of that his ſo great a benefit, provided that his Body and Bloud ſhuld be given to us to the nourishment of our ſoules: We, I ſay, that preſently are conuened, to be partakers of that his moſt holy Table, moſt humbly doe beſeech thee, to grant us grace, that in ſincerity of heart, in true faith, and with ardent and unfained zeale, we may receive of him ſo great a benefit, to wit, that fruitfully we may poſſeſſe his Body and

and his Blood; yea, Ieſus Chriſt himſelfe very God and very man, who is that Heavenly Bread which giveth life unto the World. Give us grace O Father, ſo to eate his fleſh and ſo to drinke his blood, that hereafter we live no more in our ſelves, and according to our corrupt nature, but that he may live in us, to conduct and guide us to that moſt bleſſed life that abideth for ever.

Grant unto us O Heavenly Father, ſo to celebrate this day the bleſſed memory of thy deare Sonne, that we may be aſſured of thy favour and grace towards us. Let our Faith ſo be exerciſed, that not only we may feele the increaſe of the ſame, but alſo, that the cleare confeſſion thereof, with the good works proceeding of it, may appeare before men to the praiſe and glory of thine holy Name, which art God everlaſting bleſſed for ever. So be it.

A thankeſgiving unto God after our deliverance from the tyranny of the Frenchmen, with Prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.

NOw, Lord, ſeeing that we injoy comfort both in body and Spirit, by reaſon of this quietneſſe of thy mercy granted unto us, after our moſt deſperate troubles, in the which we appeared utterly to have been overwhelmed: We praiſe and glorifie thy mercy and goodneſſe, who pitiouſly looked upon us when we in our own ſelves were utterly confounded. But ſeeing, O Lord, that to receive benefits at thy hands, and not to be thankfull for the ſame, is nothing elſe but a ſeale againſt us in the day of Iudgement; We moſt humbly beſeech thee, to grant unto us hearts ſo mindfull of the calamities paſt, that we continually may feare to provoke thy juſtice to puniſh us with the like or worſe plagues. And ſeeing that when we by our own power were altogether unable to have freed our ſelves from the tyranny of ſtrangers, and from the bondage and thraldome pretended againſt us, thou of thine eſpeciall goodneſſe didſt move the hearts of our neighbours (of whom we had

had deſerved no ſuch favour) to take upon them the common burthen with us, and for our deliverance, not only to ſpend the lives of many, but alſo to hazard the eſtate and tranquillity of their Realme and common-wealth: Grant unto us, O Lord, that with ſuch reverence we may remember thy benefits received, that after this in our default, we never enter into hoſtility againſt the Realme and Nation of England. Suffer us never, O Lord, to fall to that ingratitude and deteſtable unthankfulneſſe, that we ſhall ſeeke the deſtruction and death of thoſe, whom thou haſt made inſtruments to deliver us from the tyranny of mercyleſſe ſtrangers. Diſſipate thou the counſells of ſuch as deceitfully travell to ſtirre the hearts of the inhabitants of either Realme againſt the other: Let their malicious practiſes be their own confuſion, and grant thou of thy mercy that love, concord, and tranquillity, may continue and encreaſe amongſt the inhabitants of this iſle, even to the comming of the Lord Ieſus Chriſt, by whoſe glorious Evangel, thou of thy mercy doſt call us both, to unity, peace and Chriſtian concord. The full perfection whereof we ſhall poſſeſſe in the fulneſſe of thy Kingdome, when all offences ſhall be removed, iniquity ſhall be ſuppreſſed, and thy choſen children be fully endued with that perfect glory, in the which now our Lord Ieſus reigneth. To whom with thee and the holy Ghoſt, be all honour praiſe and glory now and ever. So be it.

A PRAYER VSED IN THE aſſembly of the Church, aſwell particular as generall.

ETernall and everliving God, Father of our Lord Ieſus Chriſt, thou that of thine infinite goodneſſe, haſt choſen to thy ſelfe a Church, unto the which ever from the fall of man thou haſt manifeſted thy ſelfe, firſt by thine own voyce to Adam, next to Abraham and his ſeede, then to all Iſrael, by the publication of thy holy Law, and laſt by ſending of thy only Sonne our Lord Ieſus Chriſt, that great Angel of thy Counſell into this World, and clad with our nature, to teach unto us thy holy will, and to put an end to all Revelations and pro-

pheeies : who alſo elected to himſelfe Apoſtles, to whom after his Reſurrection he gave commandement to publiſh, and preach his Evangel to all Realmes and Nations, promiſing to be with them even to the end of the World : yea, and moreover, that whereſoever two or three were gathered together in his Name, that he would be there in the midſt of them, not only to inſtruct and teach them, but alſo to ratifie and confirme ſuch things as they ſhall pronounce or decree by thy word. Seeing, O Lord, that this hath beene thy love and fatherly care towards thy Church, that not only thou plantedſt it, rules and guides the choſen in the ſame by thine holy Spirit and bleſſed Word : but alſo that when the externall face of the ſame is polluted, and the viſible body falleth to corruption, then thou of thy mercies, provideſt that it may be purged, and reſtored againe to the former purity, aſwell in doctrine as in manners, whereof thou haſt given ſufficient document from age to age, but eſpecially now, O Lord, after this publike defection from thy truth and bleſſed ordinance, which our Fathers and we have ſeene in that Romane Antichriſt and in his uſurped authority.

Now (I meane) O Lord, haſt thou reveiled thy ſelfe and thy beloved Sonne Ieſus Chriſt, clearely to the World againe, by the true preaching of his bleſſed Evangel, which alſo of thy mercy is offered unto us within this Realme of Scotland, and of the ſame thy mercy haſt made us Miniſters, and burthened us with a charge within thy Church.

But, O Lord, when we conſider the multitude of enemies that oppone themſelves unto thy truth, the practiſes of Satan, & the power of thoſe that reſiſt thy Kingdome, together with our own weakneſſe, few number and manifold imperfections; we cannot but feare the ſudden way taking of this thy great benefit : and therefore, deſtitute of all worldly comfort, we have refuge to thy only mercy and grace, moſt humbly beſeeching thee for Chriſt Ieſus thy Sons ſake, to oppone thine own power to the pride of our enemies, who ceaſe not to blaſpheme thine eternall truth.

Give unto us, O Lord, that preſently are aſſembled in thy Name, ſuch aboundance of thy holy Spirit, that we may ſee thoſe things that ſhall be expedient for the advancement of thy glory, in the midſt of this perverſe and ſtubborne generation,

tion, give us grace, O Lord, that univerſally among our ſelves, we may agree in the unity of true doctrine. Preſerve us from damnable errors, and grant unto us ſuch purity and cleanneſſe of life, that we be not ſlanderous to thy bleſſed Evangel.

Bleſſe thou ſo our weake labours, that the fruits of the ſame may redound to the praiſe of thy holy Name, to the profit of this preſent generation, and of the poſterity to come, through Ieſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honor and praiſe now and ever.

The order of Baptiſme.

The tranſgreſſion of Gods Ordinance is called iniquity and idolatry, and is compared to witch-craft and ſorcery. 1 Sam. 15. How dangerous alſo it is to enterpriſe any thing raſhly, or without the warrant of Gods Word, the example of Saul, Oza, Oziah, Nadab & Abihu ought ſufficiently to warne us. 1 Sam. 13. 2 Sam. 6. 2 Chro. 15. Levi. 10. Num. 3.

¶ *Firſt note, that foraſmuch as it is not permitted by Gods Word, that women ſhould preach or Miniſter the Sacraments, and it is evident, that the Sacraments are not ordained of God to be uſed in private corners, as charmes, or ſorceries, but left to the Congregation, and neceſſarily annexed to Gods Word, as ſeales of the ſame: therefore the infant which is to be baptiſed, ſhall be brought to the Church on the day appointed, to common Prayer and preaching, accompanied with the father and Godfather. So that after the Sermon, the child being preſented to the Miniſter, he demandeth this queſtion.*

DOe you preſent this Child to be Baptiſed, earneſtly deſiring that he may be ingrafted in the myſticall body of Ieſus Chriſt? The anſwer.

Yea, we require the ſame.

The Miniſter proceedeth.

THen let us conſider, dearly beloved, how Almighty God hath not only made us his children by [a] adoption, and received us into the fellowſhip of his Church: but alſo hath promiſed that he will be our [b] God, and the God of our children unto the thouſandth generation, which thing as he confirmed to his

[a] Rom. 8. Gala. 4. Eph. 1. [b] Gen. 17. Exo. 20. Deut. 7. Iſa. 59.

c Gen. 17. Rom. 4. his people of the old Teſtament by the Sacrament of c Circumciſion, ſo hath he alſo renewed the ſame to us in his new
d Colo. 2. Gala. 3. Acts, 2. Teſtament by the Sacrament of d Baptiſme: doing us thereby to wit, that our infants appertaine to him by covenant, and therefore ought not to be defrauded of thoſe holy ſignes and
e Acts 10. badges e whereby his children are knowne from Infidels and Pagans.

Neither is it requiſite, that all thoſe that receive this Sacrament, have the uſe of underſtanding and Faith, but chiefly that
f Acts 2. 1 Cor. 7. they be contained under the name of f Gods people: ſo that remiſſion of ſins in the blood of Chriſt Ieſus doth appertaine unto them by Gods promiſe, which thing is moſt evident by Saint Paul, who pronounceth the children begotten and borne (either of the parents being faithfull) to be cleane and holy. Alſo our Saviour Chriſt admitteth children to his preſence, imbracing and leſſing them, which teſtimonies of the holy Ghoſt, aſſure us, that infants be of the number of Gods people, and that remiſſion of ſinnes doth alſo appertaine to them in Chriſt. Therefore without injury they cannot be debarred from the common ſigne of Gods children. And yet is not this outward action of ſuch neceſſity, that the lack thereof ſhould be hurtfull to their ſalvation, if that, prevented by death, they may not conveniently be preſented to the Church. But we (having reſpect to that obedience, which Chriſtians owe to the voyce and ordinance of Chriſt Ieſus, who commanded to preach and baptiſe all without exception) do judge them only unworthy of any fellowſhip with him, who contemptuouſly refuſe ſuch ordinary meanes, as his wiſdom hath appointed to the inſtruction of our dull ſenſes.

g Mat. 3. 1 Pet. 3. 1 Ioh. 5. 1 Cor 10. h Eph. 2 i Rom. 7. k Rom. 4. Gala. 3. Pſal. 32. l Rom. 6. Gal. 3. As Iudas, Simon Magus, Hymenæus, Alexander, Philetus.

Furthermore it is evident, that Baptiſme was ordained to be miniſtred in the element of g water, to teach us, that like as water outwardly doth waſh away the filth of the body, ſo inwardly doth the vertue of Chriſts blood purge our ſoules from that corruption and deadly poiſon, wherewith h by nature we were infected, whoſe venemous i dregges, although they continue in this our fleſh, yet by the merits of his death k are not imputed unto us, becauſe the juſtice of Ieſus Chriſt is made l ours by Baptiſme: not that we thinke any ſuch vertue or power to be included in the viſible water or outward action (for many have been baptiſed, and yet never inwardly purged)

but

but that our Saviour Chriſt, who commanded Baptiſme to be miniſtred, will by the power of his holy Spirit effectually worke in the hearts of his *m* elect in time convenient, all that is meant and ſignified by the ſame. And this the Scripture calleth our *n* regeneration, which ſtandeth chiefly in theſe two points, in mortification, that is to ſay, a reſiſting of the rebellious luſtes of the fleſh, and in newneſſe of life, whereby we continually *o* ſtrive to walke in that pureneſſe and perfection, wherewith we are clad in Baptiſme.

m Act. 2 13.
n Eph. 3. 1 Cor. 12. Rom 6. Coloſſ. 2.

And although we in the journey of this life be incumbred with many enemies, which in the way aſſaile us, yet fight we not without fruit. For this continuall battell which we fight againſt ſin, death and Hell, is a moſt infallable argument, that God the Father, mindfull of his promiſe made unto us in Chriſt Ieſus, doth not only give us motions and courage to reſiſt them, but alſo aſſurance to overcome, and obtaine victory. Wherefore, dearly beloved, it is not only of neceſſity that we be once baptiſed, but alſo it much profiteth oft to be preſent at the miniſtration thereof, that we (being put in minde of the league and covenant made between God and us, that he will be our God and we his people, he our father, and we his children) may have occaſion aſwell to try our lives paſt, as our preſent converſation, and to prove our ſelves, whether we ſtand faſt in the faith of Gods Elect, or contrariwiſe, have ſtrayed from him through *o* incredulity and ungodly living: whereof if our conſciences doe accuſe us, yet by hearing the loving promiſes of our Heavenly Father (who calleth all men to mercy by *p* repentance) we may from hence forth walke more warily in our vocation. Moreover, yee that be fathers and mothers may take hereby moſt ſingular comfort, to ſee your children, thus received into the boſom of Chriſts Congregation, whereby you are dayly admoniſhed, that ye nouriſh and bring up the children of Gods favour and mercy, over whom his fatherly providence *q* watcheth continually, which thing as it ought greatly to rejoyce you, knowing that *r* nothing can come unto them without his good pleaſure, ſo ought it to make you diligent and carefull, to nurture and inſtruct them in the *s* true knowledge and feare of God. Wherein if you be negligent, ye doe not only injury to our own children, hiding from them the good will and pleaſure of Almighty God

o Eph. 3. Col. 3. Heb. 1.
p Ezech. 18. Acts 11. 13. 2 Pet. 3.
Deut 4.
q Mat. 18.
r Mat. 6. Luke 12.
s Deut. 4. 6. 13. Eph. 6.

their Father: but alſo heape damnation upon your ſelves, in ſuffering his children, bought with the blood of his deare Sonne, ſo traiterouſly for lack of knowledge to turne back from him. Therefore it is your duty, with all diligence to provide that your children in time convenient be inſtructed in all † doctrine neceſſary for a true Chriſtian: chiefely that they be taught to reſt upon the juſtice of Chriſt Ieſus alone, and to abhorre and flee all ſuperſtition, Papiſtry and idolatry. Finally, to the intent that we may be aſſured, that you the Father and the Surety conſent to the performance hereof, declare here before God and the face of his Congregation the ſum of that faith, wherein you believe, and will inſtruct this child.

† Gen. 18. Deut. 32. The true uſe of the Catechiſme, to the execution whereof the fathers, and godfathers bind themſelves.

¶ Then the father or in his abſence, the God-father, ſhall rehearſe the Articles of his faith: which done, the Miniſter explaneth the ſame as after followeth.

THe Chriſtian Faith whereof now ye have briefly heard the ſum, is commonly divided in twelue Articles: but that we may the better underſtand what is contained in the ſame, we ſhall divide it into foure principall parts. The firſt ſhall concerne God the Father. The Second Ieſus Chriſt our Lord. The third ſhall expreſſe to us our faith in the holy Ghoſt. And the fourth and laſt ſhall declare what is our faith concerning the Church, and of the graces of God freely given to the ſame. Firſt of God we confeſſe three things, to wit, that he is our Father, Almighty, maker of Heaven and Earth. Our Father we call him, and ſo by faith believe him to be, not ſomuch becauſe he hath created us (for that we have common what the reſt of Creatures, who yet are not called to the honor to have God to them a favourable Father) but we call him Father, by reaſon of his free adoption, by the which he hath choſen us to life everlaſting in Ieſus Chriſt: and this his moſt ſingular mercy we preferre to all things earthly and tranſitory: for without this there is to mankind no felicity, no comfort, nor no finall joy: and having this we are aſſured that by the ſame love by the which he once hath freely choſen us, he ſhall ſo

I beleeve in God the Father Almighty, maker of Heaven and Earth.

ſo conduct the whole courſe of our life, that in the end we ſhall poſſeſſe that immortall Kingdome that he hath prepared for his choſen children. For from this Fountaine of Gods free mercy or adoption, ſpringeth our vocation, our juſtification, our continuall ſanctification, and finally our glorification. As witneſſeth the Apoſtle.

The ſame God our Father, we confeſſe Almighty, not only in reſpect of that he may do, but in conſideration that by his power and godly wiſdome are all creatures in Heaven and Earth, and under the Earth, ruled, guided and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part we do confeſſe, that he is Creator of Heaven and Earth, that is to ſay, that the Heaven and Earth, and the contents thereof are ſo in his hand, that there is nothing done without his knowledge, neither yet againſt his will, but that he ruleth them ſo, that in the end his godly name ſhall be glorified in them. And ſo we confeſſe and believe, that neither the Devils, nor yet the wicked of the World, have any power to moleſt or trouble the choſen children of God, but in ſo farre as it pleaſeth him to uſe them as inſtruments, either to prove and try our faith and patience, or elſe to ſtir us to more fervent invocation of his Name, and to continuall meditation of that Heavenly reſt and joy that abideth us after theſe tranſitory troubles. And yet ſhall not this excuſe the wicked, becauſe they never look in their iniquity to pleaſe God, nor yet to obey his will.

In Ieſus Chriſt we confeſſe two diſtinct and perfect natures, to wit, the eternall God-head, and the perfect man-hood joyned together: ſo that we confeſſe and believe, that that eternall Word which was from the beginning, and by the which all things were created, and yet are conſerved and kept in their being, did in the time appointed in the councell of his Heavenly Father, receive our nature of a Virgine, by operation of the holy Ghoſt. So that in his conception we acknowledge and believe, that there is nothing but purity and ſanctification, yea, even in ſomuch as he is become our brother. For it behoved him that ſhould purge others from their ſinnes, to be pure and cleane from all ſpot of ſin, even from this conception. And as we confeſſe and believe him conceived by the holy Ghoſt: ſo do we confeſſe and believe him to be borne of

And in Ieſus Chriſt his only Sonne our Lord.

Conceived by the holy Ghoſt.

Borne of the virgin Mary.

a Virgin named Mary, of the tribe of Iuda, and of the family of David, that the promiſe of God and the prophecy might be fulfilled, to wit, that the ſeed of the Woman ſhould breake down the Serpents head, and that a Virgin ſhould conceive and beare a child, whoſe name ſhould be Emanuel, that is to ſay, God with us. The name Ieſus, which ſignifieth a Saviour, was given unto him by the Angell, to aſſure us, that it is he alone that ſaveth his people from their ſins. He is called Chriſt, that is to ſay anoynted, by reaſon of the offices given unto him, by God his Father, to wit, that he alone is appointed King, Prieſt, and Prophet. King, in that, that all power is given to him in Heaven and earth, ſo that there is none other but he in Heaven nor Earth, that hath juſt authority and power, to make lawes to binde the conſciences of men: nether yet is there any other that may defend our ſoules from the bondage of ſin, nor yet our bodies from the tyranny of man: And this he doth by the power of his word, by the which he draweth us out of the bondage and ſlavery of Satan, and maketh us to reigne over ſin, whiles that we live and ſerve our God in righteouſneſſe and holineſſe of our life. A Prieſt, and that perpetuall and everlaſting, we confeſſe him, by reaſon that by the ſacrifice of his own body, which he once offered up upon the Croſſe, he hath fully ſatisfied the juſtice of his Father in our behalfe: ſo that whoſoever ſeeketh any meanes beſides his death & paſſion in Heaven or in Earth to reconcile unto them Gods favour, they do not only blaſpheme, but alſo ſo far as in them is, renounce the fruit and efficacy of that his only one ſacrifice. We confeſſe him to be the only Prophet, who hath revealed unto us, the whole will of his Father in all things pertaining to our ſalvation. This our Lord Ieſus, we confeſſe to be the only Sonne of God, becauſe there is none ſuch by nature, but he alone. We confeſſe him alſo our Lord, not only by reaſon we are his Creatures, but chiefly, becauſe he hath redeemed us by his pretious blood, and ſo hath gotten juſt dominion over us, as over the people whom he hath delivered from bondage of ſin, death, hell and the divell, and hath made us Kings and Prieſts to God his Father.

Suffered under Pontius Pilate, was Crucified.

We farther confeſſe and believe, that the ſame our Lord Ieſus was accuſed before an earthly judge, Pontius Pilate: under whom albeit oft and divers times he was pronounced to be

be innocent, he ſuffered the death of the Croſſe, hanged upon a Tree betwixe two Thieves. Which death as it was moſt cruell and vile before the eyes of men: ſo was it accurſed by the mouth of God himſelfe, ſaying: Curſed is every one that hangeth on a Tree. And this kinde of death ſuſtained he in our perſon, becauſe he was appointed of God his Father to be our pledge, and he that ſhould beare the puniſhment of our tranſgreſſions. And ſo we acknowledge and believe, that he hath taken away that curſe and malediction that hanged on us by reaſon of ſin. He verily died rendring up his ſpirit into the hands of his Father, after that he had ſaid, Father into thy hands I commend my ſpirit. After his death, we confeſſe his body was buried. And that he deſcended to the Hell. But becauſe he was the author of life, yea, the very life it ſelfe, it was impoſſible that he ſhould be retained under the dolors of death. And therefore the third day he roſe againe, victor and conquerer of Death and Hell: by the which his Reſurrection, he hath brought life againe into the World, which he by the power of his holy Spirit, communicateth unto his lively members: ſo that now unto them corporall death is no death, but an entrance into that bleſſed life, wherein our head Ieſus Chriſt is now entred. For after that he had ſufficiently proved his Reſurrection to his Diſciples, and unto ſuch as conſtantly did abide with him to the death; he viſibly aſcended to the Heavens, and was taken from the eyes of men, and placed at the right Hand of God the Father Almighty, where preſently he remaineth in his glory, only head, only Mediator, and only advocate for all the members of his body. Of which we have moſt eſpeciall comfort. Firſt for that, that by his aſcenſion the Heavens are opened unto us, and an entrance made to us, that boldly we may appeare before the Throne of our Fathers mercy. And ſecondarily, that we know that his honor and authority is given unto Ieſus Chriſt our head in our name, and for our profit and utility. For albeit, that in body he now be in the Heaven, yet by the power of his ſpirit, he is preſent here with us, aſwell to inſtruct us, as to comfort and maintaine us in all our troubles and adverſities. From the which he ſhall finally deliver his whole Church, and every true member of the ſame, in that day when he ſhall viſibly appeare againe judge of the quick and the dead: For this finally we

Dyed and buried, hee deſcended into Hell

The third day he roſe againe from the dead.

He aſcended into Heaven, he ſitteth at the right Hand of God the Father Almighty.

From thence he ſhal come to judge the quick and the dead.

confeſſe of our Lord Ieſus Chriſt, that as he was ſeene viſibly to aſcend, and ſo leſe the World, as touching that body that ſuffred and roſe againe: ſo do we conſtantly believe, that he ſhall come from the right Hand of his Father. When all eyes ſhall ſee him: yea, even thoſe that have paſced him. And then ſhall be gathered aſwell thoſe that then ſhall be found alive, as that before have ſlept. Seperation ſhall be made, betwixt the Lambes and the Goates, that is to ſay, betwixt the elect and the reprobate. The one ſhall heare this joyfull voyce, Come yee bleſſed of my Father, poſſeſſe the Kingdome that is prepared for you, before the beginning of the World: The other ſhall heare that fearefull and irrevocable ſentence, Depart from me ye workers of iniquity, to the fire that never ſhall be quenched. And for this cauſe this day, in the Scriptures is called the day of refreſhing, and of the Revelation of all ſecrets: becauſe that then the juſt ſhall be delivered from all miſeries, and ſhall be poſſeſſed in the fulneſſe of their glory. Contrariwiſe, the reprobate ſhall receive judgement and recompence of all their impiety, bee it openly or ſecretly wrought.

Mat. 25.

I believe in the Holy Ghoſt.

As we conſtantly believe in God the Father, and in Ieſus Chriſt, as before is ſaid: So do we aſſuredly believe in the Holy Ghoſt, whom we confeſſe God equall with the Father and the Sonne, by whoſe working & mighty operation, our darkneſſe is removed, our eyes ſpirituall are illuminated, our ſoules and conſciences ſprinkled with the blood of Ieſus Chriſt, and we retained in the truth of God, eve to our lives end. And for theſe cauſes we underſtand, that this eternall ſpirit proceeding from the Father and the Sonne, hath in the Scriptures divers names. Sometimes called water, by reaſon of purgation, and giving ſtrength to this our corrupt nature to bring forth good fruit: without whom this our nature ſhould utterly be barren, yea, it ſhould utterly abound in all wickednеſſe. Sometimes the ſame ſpirit is called fire, by reaſon of the illumination and burning heat of fire that he kindleth in our hearts. The ſame ſpirit alſo is called Oyle, or unction, by reaſon that his working mollifieth the hardneſſe of our hearts, and maketh us receive the print of that image of Ieſus Chriſt, by whom only we are ſanctified.

We conſtantly believe, that there is, was, and ſhall be, even

even till the comming of the Lord Iesus, a Church, which is holy and universall, to wit, the Congregation of Saints. This Church is holy, because it receiveth the remission of sinnes, and that by Faith only in the bloud of Iesus Christ. Secondly, because it being regenerat, it receiveth the spirit of sanctification, and power to walke in newnesse of life, and in good works, which God hath prepared his chosen to walke in. Not that we thinke that the justice of this Church, or of any member of the same, ever was, is, or yet shall be so full and perfect, that it needeth not to stoupe under mercy: but that because the imperfections are pardoned, and the justice of Iesus Christ imputed unto such as by true faith cleave unto him. Which Church we call universall, because it consisteth and standeth of all tongues and Nations, yea, of all estates and conditions of men and women, whom of his mercy God calleth from darknesse to life, and from the bondage and thraldome of sin, to his spirituall service and purity of life. Vnto whom also he communicateth his holy Spirit, giving unto them one Faith, one head and soveraigne Lord, the Lord Iesus, one Baptisme and right use of Sacraments: whose hearts also he knitteth together in love and Christian concord. To this Church holy and universall, we acknowledge and believe three notable gifts to be granted, to wit, Remission of sins which by true Faith must be obtained in this life. Resurrection of the flesh, which all shall have, albeit not in equall condition. For the reprobate (as before is sayd) shall rise, but to feare-full judgement and condemnation, and the just shall rise to be possessed in glory. And this Resurrection shall not be an imagination, or that one body shall rise for an other: but every man shall receive in his own body, as he hath deserved, be it good or evill. The just shall receive the life everlasting which is the free gift of God given and purchased to his chosen by Iesus Christ our only head and Mediator. To whom with the Father and the holy Ghost, be all honour and glory now and ever.

The holy Catholick Church, the Communion of Saints.

The forgive-nesse of sinnes. The Resurrection of the Body and the life everlasting.

Then followeth this Prayer.

ALmighty and everlasting God, which of thine infinite mercy and goodneſſe, haſt promiſed unto us, that thou wilt not only be our God, but alſo the God and Father of our children; we beſeech thee, that as thou haſt vouchſafed to call us to be partakers of this thy great mercy in the a fellowſhip of Faith: ſo it may pleaſe thee to ſanctifie with thy b Spirit, and to receive into the number of thy children this infant, whom we ſhall baptiſe according to thy c word, to the end that he comming to perfitage, may d confeſſe thee only the true God, and whom thou haſt ſent, Jeſus Chriſt, and ſo ſerve him, and be e profitable unto his Church, in the whole courſe of his life, that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy f joyes in the Heavens, where thy Sonne our Saviour Chriſt reigneth World without end. In whoſe Name we pray as he hath taught us.

a Gal. 3. 1 Pet. 1. Phil. 3.
b Rom. 3. 2 Cor. 5. Rom 8. Eph. 2.
c Mat. 28. Mar. 16. Acts 2.
d Rom. 10. Ioh. 17.
e Rom. 12. 1 Cor. 12. 1 Theſſ. 5
f 1 Cor. 2. Rom. 6. Tit. 3.

Our Father, &c.

¶ *When they have prayed in this ſort, the Miniſter requireth the childs name, which knowen,*

He ſaith.

N. I baptiſe thee in the Name of the Father, of the Sonne, and of the holy Ghoſt.

¶ *And as he ſpeaketh theſe words, he taketh water in his hand, and layeth it upon the childes forehead, which done, he giveth thankes, as followeth.*

FOraſmuch, moſt holy and mercifull Father, as thou doſt not onely beautifie and bleſſe us with common benefits like

like unto the reſt of mankinde, but alſo heapeſt upon us moſt aboundantly rare and wonderfull gifts, of duty wee lift up our eyes and mindes unto thee, and give thee moſt humble thankes for thine infinit goodneſſe, which haſt not only numbred us among thy Saints, but alſo of thy free mercy doſt caſt our children unto thee, marking them with this Sacrament as a ſingular token and badge of thy love. Wherefore, moſt loving Father, though we be not able to deſerve this ſo great a benefit (yea, if thou wouldeſt handle us according to our merits, we ſhould ſuffer the puniſhment of eternall death and damnation) yet for Chriſts ſake we beſeech thee, that thou wilt confirme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and preſent unto thee with common ſupplications, and never ſuffer him to fall to ſuch unkindneſſe, whereby he ſhould [a] loſe the force of Baptiſme, but that he may perceive thee continually to be his mercifull Father, through thine holy Spirit, working in his heart, by whoſe divine power hee may ſo prevaile againſt Satan, that in the end, obtaining the victory, he may be exalted into the liberty of thy Kingdom. So be it.

[a] 2 Cor. 5.

The manner of the Lords Supper.

¶ The day when the Lords Supper is miniſtred, which commonly is uſed once a moneth, or ſo oft as the Congregation ſhall thinke expedient, the Miniſter uſeth to ſay as followeth.

LEt us marke, deare brethren, and conſider, how Ieſus Chriſt did ordaine unto us his holy Supper, according as S. Paul maketh rehearſall in the 11. Chapter of the firſt Epiſtle to the *Cor.* ſaying.

I have receyved of the Lord that which I have delivered unto you, to wit, that the Lord Ieſus the ſame night he was betrayed, tooke bread, and when he had given thankes, he brake it, ſaying, Take ye, eate ye, this is my body, which is broken for you, doe you this in remembrance of me. Likewiſe after

Supper, he tooke the Cup, ſaying, This Cup is the new Teſtament or covenant in my blood: do ye this ſo oft as ye ſhall drink thereof, in remembrance of me. For ſo oft as you ſhall eat this Bread, and drink of this Cup, ye ſhall declare the Lords death untill his comming. Therefore whoſoever ſhall eat this Bread, and drinke the Cup of the Lord unworthily, he ſhall be guilty of the body and blood of the Lord. Then ſee that every man prove and try himſelfe, and ſo let him eate of this Bread and drinke of this Cup: for whoſoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and conſideration of the Lords Body.

¶ This done, the Miniſter proceedeth to the Exhortation.

DEarely beloved in the Lord, foraſmuch as we be now aſſembled to celebrate the holy communion of the body and blood of our Saviour Chriſt: let us conſider theſe words of Saint Paul, how he exhorteth all perſons diligently to try and examine themſelves, before they preſume to eate of that Bread and Drinke of that Cup. For as the benefit is great, if with a truely penitent heart, and lively faith we receive that holy Sacrament (for then we * ſpiritually eate the fleſh of Chriſt, and drinke his blood: then we dwell in Chriſt, and Chriſt in us: we be one with Chriſt, and Chriſt with us) ſo is the danger great, if we receive the ſame unworthily: for then we be guilty of the Body, and Blood of Chriſt our Saviour, we eate and drinke our owne damnation, not conſidering the Lords Body, we kindle Gods wrath againſt us, and provoke him to plague us with Diverſe diſeaſes and ſundry kinds of Death.

* Joh. 6.

And therefore, in the Name and authority of the eternall God, and of his Sonne Ieſus Chriſt, I excommunicate from this Table, all blaſphemers of God, all Idolaters, all murtherers, all adulterers, all that be in malice or envy, all diſobedient perſons to father or mother, Princes or Magiſtrates, Paſtors, or Preachers, all thieves, and deceivers of their neighbours:

and

and finally, all ſuch as liue a life directly fighting againſt the will of God: charging them as they will anſwer in the preſence of him who is the righteous iudge, that they preſume not to prophane this moſt holy Table. And yet this I pronounce not to ſeclude any penitent perſon, how grieuous that euer his ſins before haue been, ſo that he feele in his heart vnfained repentance for the ſame: but only ſuch as continue in ſin without repentance. Neither yet is this pronounced againſt ſuch as aſpire to a greater perfection, then they can in this preſent life attaine vnto:

For albeit we feele in our ſelues much frailty and wretchedneſſe, as that we haue not our faith ſo perfit, and conſtant, as we ought, being many times ready to diſtruſt Gods goodneſſe through our corrupt nature, and alſo that wee are not ſo throughly giuen to ſerue God, neither haue ſo fervent a zeale to ſet forth his glory, as our duty requireth, feeling ſtill ſuch rebellion in our ſelues, that we haue neede daily to *a* fight againſt the luſts of our fleſh: yet nevertheleſſe, ſeeing that our Lord hath dealt thus mercifully with us, that he hath printed his *b* Goſpell in our hearts, ſo that we are preſerued from falling into deſperation and misbeliefe: and ſeeing alſo he hath indued us with a *c* will, and deſire to renounce and withſtand our own affections, with a longing for his righteouſneſſe and the keeping of his Commandements, we may be now right well aſſured, that thoſe defaults and manifold imperfections in us, ſhall be no hinderance at all againſt us, to cauſe him not to accept and impute us as worthy to come to his ſpirituall Table. For the end of our comming thither, is not to make *d* proteſtation that we are vpright or iuſt in our liues, but contrariwiſe, we come to ſeeke our life and perfection in Ieſus Chriſt, acknowledging in the meane time, that we of our ſelues *e* be the children of wrath and damnation.

a Gal. 5.
b Heb. 8. Ierem. 31. Iſa. 59.
c Rom. 7. Philip. 1.
d Luke 18.
e Eph. 2. 2. Luke 8.

Let us conſider then, that this Sacrament is a ſingular medicine for all poore ſick Creatures, a comfortable helpe to weake ſoules, and that our Lord requireth no other worthineſſe on our parts, but that we vnfainedly acknowledge our naughtineſſe, and imperfection. Then to the end that we may be worthy partakers of his merits, and moſt comfortable benefits (which *f* is the true eating of his fleſh and drinking of his blood) let us not ſuffer our minds to wander about the con-

f Ioh. 6.

conſideration of theſe earthly and corruptible things (which we ſee preſent to our eyes, and feele with our hands) to ſeeke Chriſt bodily preſent in them, as if he were incloſed in the Bread or Wine, or as if theſe elements were turned and changed into the ſubſtance of his fleſh and blood. For the only way to diſpoſe our ſoules to receive nouriſhment, reliefe and quickning of his ſubſtance, is to lift up our minds by faith above all things worldly and ſenſible, and thereby to enter into Heaven, that we may find and receive Chriſt, where he *g* dwelleth undoubtedly very God, and very man, in the incomprehenſible glory of his Father: to whom be all praiſe, honour and glory, now and ever, Amen.

g 1 Tim. 6.

Mat. 26. Mar. 14. Luke 22. 1 Cor. 11.

¶ *The exhortation ended, the Miniſter commeth downe from the Pulpit, and ſitteth at the Table, every man and woman in like wiſe taking their place as occaſion beſt ſerveth; then he taketh Bread and giveth thankes, either in theſe words following, or like in effect.*

h Revel. 5.

O Father of mercy and God of all conſolation, ſeeing *h* all Creatures do knowledge and confeſſe thee as Governour and Lord, it becommeth us the workmanſhip of thine own hands at all times to reverence and magnifie thy godly Majeſty: firſt, for that thou haſt created us to thine own *i* image and ſimilitude, but chiefly becauſe thou haſt delivered us from that everlaſting *k* death and damnation, into the which Satan drew mankind by the meanes of ſin: from the bondage whereof, neither man nor Angel was *l* able to make us free, but thou, O Lord, rich in mercy and infinite in goodneſſe, haſt provided our redemption to ſtand in thine only and welbeloved Sonne, whom of very *m* love thou didſt give to be made man like *n* unto us in all things, ſinne *o* except, that in his body he might receive the puniſhment of *p* our tranſgreſſion, by his death to make *q* ſatiſfaction to thy juſtice, and by his Reſurrection to *r* deſtroy him that was author of death, and ſo to bring againe *ſ* life to the World, from the whole off-ſpring of *t* Adam moſt juſtly was exiled.

i Gen. 1. *k* Eph. 2. Gal. 1. Gen. 3. *l* Acts 4. Heb. 1. Revel. 5. *m* Ioh. 3. *n* Heb. 8. *o* Heb 4. *p* 1 Pet. 2. Iſa. 43. 53. *q* Mat. 3. 17 Ierem. 3. Heb. 8. Rom. 5. *r* Heb. 2. *ſ* Ioh. 6. *t* Gen. 3. Rom. 5.

O Lord,

O Lord, we acknowledge that no Creature is able to *u* comprehend the length and breadth the deepeneſſe and height of that thy moſt excellent love, which moved thee to ſhew mercy where none was *x* deſerved: to promiſe and give life, where death had gotten victory: to receive us in thy grace, when we could do nothing but rebell againſt thy juſtice. O Lord, the blind dulneſſe of our corrupt nature will not ſuffer us ſufficiently to weigh theſe thy moſt ample benefits: yet nevertheleſſe at the *y* Commandement of Ieſus Chriſt our Lord, we preſent our ſelves to this his Table (which he hath left to be uſed in *z* remembrance of his death untill his comming againe) to declare and witneſſe before the World, that by him alone we have received *a* liberty, and life: that by him alone thou doſt acknowledge us thy children and *b* heires: that by him alone we have *c* enterance to the Throne of thy grace: that by him alone we are *d* poſſeſſed in our ſpirituall Kingdome, to eate and drinke at his *e* Table, with whom we have *f* converſation preſently in Heaven, and by whom our bodies ſhall be raiſed up againe from the duſt, and ſhall be placed with him in that endleſſe joy, which thou, O Father of mercy, haſt prepared for thine elect *g* before the Foundation of the World was layd. And theſe moſt ineſtimable benefits, we acknowledge and confeſſe to have received of thy *h* free mercy and grace, by thine only beloved Sonne Ieſus Chriſt: for the which therefore we thy Congregation, *i* moved by thine holy Spirit, render all thankes, praiſe and glory, for ever, and ever.

u Eph 3.
x Eph 2.
y Mat. 16. Luke 22.
z 1 Cor. 11.
a Rom. 8. 1 Pet. 1. Eph. 5.
b Eph. 2. Heb. 4. Rom. 3. Ioh. 5. Gal. 5.
c Eph. 2.
d Mat. 25. Ioh. 14. Luke 12.
e Luke 22. Reve. 2.
f Phil. 3. Eph. 2.
g Eph. 1. Revel 13.
h Rom. 3. Eph. 2. 1 Tit. 3.
i Rom 8. Mat. 26.

¶ *This done, the Miniſter breaketh the Bread, and deliver-eth it to the people, who diſtribute and divide the ſame among themſelves, according to our Saviour Chriſts Commandement, and likewiſe giveth the Cup. During the which time, ſome place of the Scriptures is read, which doth lively ſet forth the death of Chriſt, to the intent that our eyes and ſenſes may not only be occupied in theſe outward ſignes of Bread and Wine, which are called the viſible word, but that our hearts and minds alſo may be fully fixed in the contemplation of the Lords death, which is by this holy Sacrament repreſented. And after the action is done, he giveth thankes, ſaying.*

MOſt mercifull Father, we render to thee all praiſe, thanks and glory, for that it hath pleaſed thee of thy great mercies to grant unto us miſerable ſinners ſo excellent a gift and treaſure, as to receive us into the fellowſhip and company of thy deare Sonne Ieſus Chriſt our Lord whom thou haſt delivered to death for us, and haſt given him unto us, as a neceſſary food and nouriſhment unto everlaſting life. And now we beſeech thee alſo, O Heavenly Father, to grant us this requeſt, that thou never ſuffer us to become ſo unkind, as to forget ſo worthy benefits, but rather imprint and faſten them ſure in our hearts, hat we may [a] grow and increaſe daily more and more in true faith, which continually is [b] exerciſed in all manner of good workes: and ſo much the rather, O Lord, confirme us in theſe [c] perillous dayes and rages of Satan, that we may conſtantly ſtand and continue in the confeſſion of the ſame, to the avancement of thy [d] glory, which art God over all things bleſſed for ever. So be it.

a Luke 17.
b Gal 5.
c 1 Tim 4. Eph. 5. 2 Pet. 3.
d Mat 5. 1 Pet. 2.

¶ *The action thus ended, the people ſing the* 103. *Pſalme, My ſoule give laud, &c. or ſome other of thankeſgiving: which ended, one of the bleſſings before mentioned, is recited, and ſo they riſe from the Table and depart.*

To the Reader.

Why this order is obſerved rather then any other.

¶ *If ſo be that any would marvell why we follow rather this order, then any other in the adminiſtration of this Sacrament, let him diligently conſider, that firſt of all we utterly renounce the error of the Papiſts. Secondly, we reſtore unto the Sacrament his own ſubſtance, and to Chriſt his proper place. And as for the words of the Lords Supper, we rehearſe them, not becauſe they ſhould change the ſubſtance of the Bread or Wine, or that the repetition thereof with the intent of the ſacrificer ſhould make the Sacrament (as the Papiſts falſely believe) but they are read and pronounced,*

nounced, to teach us how to behave our ſelves in that action, and that Chriſt might witneſſe unto our Faith, as it were with his own mouth, that he hath ordained theſe ſignes for our ſpirituall uſe and comfort, we do firſt therefore examine our ſelves, according to Saint Pauls rule, and prepare our minds, that wee may be worthy partakers of ſo high myſteries. Then taking Bread wee give thankes, breake and diſtribute it, as Chriſt our Saviour hath taught us. Finally the miniſtration ended, we give thankes againe, according to his example, ſo that without his word and warrant, there is nothing in this holy action attempted.

THE FORME OF MARIAGE.

¶ *After the banes or contract hath been publiſhed three ſeverall dayes in the Congregation (to the intent that if any perſon have intereſt or title to either of the parties, they may have ſufficient time to make their chalenge) the parties aſſemble at the beginning of the Sermon, and the miniſter at time convenient ſaith as followeth.*

OF MARIAGE,
THE EXHORTATION.

DEarly beloved brethren, we are here gathered together in the ſight of God, and in the face of his Congregation, to knit and joyne theſe parties together in the honorable eſtate of Matrimony, which was inſtituted and authoriſed by God himſelfe in paradiſe, man being then in the ſtate of innocency. For what time God made Heaven and Earth, and all that is in them, and had created and faſhioned man alſo after his own ſimilitude and likeneſſe, unto whom he gave rule and Lordſhip over all the beaſts of the Earth, fiſhes of the Sea, and fowles of the ayre, he ſaid, It is not good that man live alone: let us make him an helper like unto himſelfe. And God brought

a faſt ſleepe upon him, and tooke one of his ribbes, and ſhaped *Heva* thereof, doing us thereby to underſtand, that man and wife are one body, one fleſh and one blood: ſignifying alſo unto us, the *a* myſticall union that is betweene Chriſt and his Church, for the which cauſe man *b* leaveth his Father and Mother, and taketh him to his wife, to keepe company with her: the which alſo he ought to love, even as our Saviour loveth his Church, that is to ſay, his *c* elect and faithfull Congregation, for the which he gave his life.

a Eph. 5.
b Gen. 2. Mat. 19. Mar. 10. 2 Cor. 6.
c Ioh. 17. Rom. 5. Heb. 9. 1 Pet. 3.

And ſemblably alſo it is the *d* wives duty to ſtudy to pleaſe and obey her husband, ſerving him in all things that be godly and honeſt: for ſhe is in ſubjection, and under the governance of her husband, ſo long as they continue both alive. And this holy Marriage, being a thing moſt honorable, is of ſuch vertue and force, that thereby the husband hath no more right or power over his own body, but the wife: and likewiſe the wife hath no power over her own body, but the husband, foraſmuch as God hath ſo knit them together in this mutuall ſociety to the procreation of children; that they ſhould bring them up in the feare of the Lord, and to the increaſe of Chriſts Kingdome.

d Eph. 5. Col. 3. 1 Pet 3. 1 Cor. 11. 1 Tim. 2.

Wherefore they that be thus coupled together by God can not be ſevered or put apart, unleſſe it be for a ſeaſon with the aſſent of both parties, to the end to give themſelves the more fervently to faſting and prayer, giving diligent heed in the meane time, that their long being apart be not a ſnare to bring them into the danger of Satan, through incontinency, and therfore to avoyd fornication every man ought to have his owne wife, and every woman her own husband: ſo that ſo many as cannot live chaſt, are *e* bound by the Commandement of God to marry; that thereby the holy *f* Temple of God, which is our bodies, may be kept pure and undefiled. For ſince our bodies are now become the very members of Ieſus Chriſt, how horrible and deteſtable a thing is it, to make them the members of an harlot? Every one ought therefore to keepe his veſſell in in all *g* pureneſſe and holineſſe: for whoſoever *h* polluteth and defileth the Temple of God, him will God deſtroy.

e Mat. 19 1 Cor. 7.
f 1 Cor. 3. & 6. 2 Cor. 6. Levit. 26. 1 Pet. 1
g 1 Theſſ. 4. Rom. 12. Eph. 5.
h 1 Cor. 3.

¶ *Here the Miniſter ſpeaketh to the parties that ſhall bee maried,in this wiſe.*

I Require and charge you as you will anſwer at the day of iudgement, when the ſecrets of all hearts ſhall be diſcloſed, that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confeſſe it. For be ye well aſſured,that ſo many as be coupled otherwiſe then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull. 1 Cor. 4. Mat. 7. Rom. 2.

¶ *If no impediment be by them declared, then the Miniſter ſaith to the whole Congregation.*

I Take you to witneſſe that be here preſent,beſeeching you all to have good remembrance hereof: and moreover, if there be any of you, which knoweth that either of theſe parties be contracted to any other, or knoweth any other lawfull impediment,let them now make declaration thereof.

¶ *If no cauſe be alledged,the Miniſter proceedeth ſaying.*

FOraſmuch as no man ſpeaketh againſt this thing, you, N. ſhall proteſt here before God, and his holy Congregation, that you have taken, and are now contented to have,N. here preſent for your lawfull wife, promiſing to keepe her, to love and intreat her in all things according to the duty of a faithfull husband,forſaking all other, during her life,and briefly to live in an holy converſation with her,keeping faith and truth in all points,according as the word of God and his holy Goſpel doth command.

The anſwer.

Even ſo I take her before God, and in the preſence of this his Congregation.

The Miniſter to the ſpouſe alſo ſaith.

YOu, N. ſhall proteſt here before the face of God, in the preſence of this holy Congregation, that ye have taken, and are now contented to have *N.* here preſent for your lawfull husband, promiſing to him k ſubjection and obedience, forſaking all other, during his life, and finally to live in an holy converſation with him, keeping faith and truth in all points, as Gods word doth preſcribe.

k 1 Cor. 11. Eph. 5. Coloſſ. 3. 1 Tim. 2. 1 Pet. 3. Eſther. 2.

The anſwer.

Even ſo I take him before God, and in the preſence of this his Congregation.

The Miniſter then ſaith.

GIve diligent eare then to the Goſpell, that ye may underſtand how our Lord would have this holy contract kept and obſerved, and how ſure and faſt a knot it is, which may in no wiſe be looſed, according as we be taught in the 19. chap. of S. Matthewes Goſpell.

THe Phariſies came unto Chriſt to tempt him and to grope his mind, ſaying, Is it lawfull for a man to put away his wife for every light cauſe? He anſwered, ſaying, Have ye not read, that he which created man at the beginning, made them male and female? ſaying, For this thing ſhall man leave father and mother, and cleave unto his wife, and they twaine ſhal be one fleſh, ſo that they are no more two, but are one fleſh. Let no man therefore put aſunder that, which God hath coupled together.

IF ye believe aſſuredly theſe words, which our Lord and Saviour did ſpeake (according as ye have heard them now rehearſed out of the holy Goſpell) then may you be certaine, that God hath even ſo knit you together in this holy ſtate of wedlock. Wherefore apply your ſelves to live together in godly love, in Chriſtian peace and good example, ever holding faſt the band of charity without any breach, keeping faith and truth the one to the other, even as Gods Word doth appoint.

℣ *Then the Miniſter commendeth them to God, in this or ſuch like ſort.*

The Lord ſanctifie and bleſſe you: the Lord powre the riches of his grace upon you, that ye may pleaſe him, and live together in holy love to your lives end, So be it.

℣ *Then is ſung the* 128 *Pſalme, Bleſſed are they that feare the Lord, &c. or ſome other appertaining to the ſame purpoſe.*

THE VISITATION OF THE SICKE.

BEcauſe the viſitation of the ſicke is a thing very neceſſary, and yet not withſtanding it is hard to preſcribe all rules appertaining thereunto, we refer it to the diſcretion of the godly and prudent Miniſter, who, according as he ſeeth the patient afflicted, either may lift him up with the ſweet promiſes of Gods mercy through Chriſt, if he perceive him much afraid of Gods threatnings: or contrariwiſe, if he be not touched with the feeling of his ſins, may beate him down with Gods juſtice: ever more like a skilfull Phyſition, framing his medicine, according as the diſeaſe requireth: and if he perceive him to want any neceſſaries, he not only relieveth him according to his hability, but alſo provideth by others that he may be furniſhed ſufficiently. Moreover the party that is viſited, may at all times for his comfort ſend for the Miniſter: who doth not only make Prayers for him there preſently, but alſo if it ſo require, commendeth him in the publik prayers to the Congregation.

A PRAYER TO BE SAID in viſiting of the ſicke.

OUr good God, Lord and Father, the Creator and conſerver of all things, the fountaine of all goodneſſe and benignity,

benignity, like as (among other thine infinite benefits, which thou of thy great goodneſſe and grace doſt diſtribute ordinarily unto all men) thou giveſt them health of body, to the end that they ſhould the better know thy great liberality, ſo that they might be the more ready to ſerve and glorifie thee with the ſame: ſo contrariwiſe, when we have il-behaved our ſelves in offending thy Majeſty, thou haſt accuſtomed admoniſh us, & call us unto thee by divers and ſundry chaſtiſements, through the which it hath pleaſed thy goodneſſe to ſubdue and tame our fraile fleſh: but eſpecially by the grievous plagues of ſickneſſe and diſeaſes, uſing the ſame, as a meane, to awake and ſtir up the great dulneſſe and negligence that is in us all, and advertiſing us of our evill life by ſuch infirmities and dangers, eſpecially when as they threaten the very death, which (as aſſured meſſengers of the ſame,) are all to the fleſh full of extreame anguiſh and torments, although they be notwithſtanding to the ſpirit of the elect, as medicines both good and wholſome. For by them thou doſt move us to returne unto thee for our ſalvation, and to call upon thee in our afflictions, to have thine help, which art our deare and loving Father.

In conſideration whereof we moſt earneſtly pray unto thee our good God, that it would pleaſe thine infinite goodneſſe to have pity on this thy poore Creature whom thou haſt, as it were, bound and tyed to the bed by moſt grievous ſickneſſe, and brought to great extremity by the heavineſſe of thine hand.

O Lord, enter not into accompt with him, to render the reward due unto his workes, but through thine infinite mercy remit all his faultes, for the which thou haſt chaſtiſed him ſo gently, and behold rather the obedience which thy deare Sonne Ieſus Chriſt our Lord hath rendred unto thee, to wit, the ſacrifice which it pleaſed thee to accept as a full recompence for all the iniquities of them that receive him for their juſtice and ſanctification, yea, for their only Saviour.

Let it pleaſe thee, O God, to give him a true zeale and affection, to receive and acknowledge him for his only Redeemer, to the end alſo, that thou maiſt receive this ſick perſon to thy mercy, qualifying all the troubles, which his ſinnes, the horror of death, and dreadfull feare of the ſame, may bring to his weake conſcience: neither ſuffer thou, O Lord, the aſſaults of the

the mighty adverſary to prevaile, or take from him the comfortable hope of ſalvation, which thou giveſt to thy dearely beloved children.

And foraſmuch as we are all ſubject to the like ſtate and condition, and to be viſited with like battell when it ſhall pleaſe thee to call us unto the ſame: we beſeech thee moſt humbly, O Lord, with this thy poore Creature whom thou now preſently chaſtiſeſt, that thou wilt not extend thy rigorous judgement againſt him, but that thou wouldeſt vouchſafe to ſhew him thy mercy for the love of thy deare Sonne Ieſus Chriſt our Lord, who, having ſuffered the moſt ſhamefull, and extreme death of the Croſſe, bare willingly the fault of this poore patient, to the end that thou mighteſt acknowledge him, as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternall felicity in the company of thy bleſſed Angels: wherefore, O Lord, diſpoſe and move his heart to receive by thy grace with all meekneſſe, this gentle and fatherly correction, which thou haſt layed upon him, that he may indure it patiently and with willing obedience, ſubmitting himſelfe with heart and minde to thy bleſſed will and favorable mercy, wherein thou now viſiteſt him after this ſort for his profit and ſalvation. It may pleaſe thy goodneſſe, O Lord, to aſſiſt him in all his anguiſhes and troubles. And although the tongue and voyce be not able to execute their office in this behalfe to ſet forth thy glory: that yet at the leaſt, thou wilt ſtir up his heart to aſpire unto thee only, which art the only Fountaine of goodneſſe, and that thou faſt roote and ſettle in his heart, the ſweet promiſes which thou haſt made unto us, in Chriſt Ieſus thy Sonne our Saviour, to the intent he may remaine conſtant againſt all the aſſaults and tumults, which the enemie of our ſalvation may raiſe up to trouble his conſcience.

And ſeeing it hath pleaſed thee, that by the death of thy deare Sonne life eternall ſhould be communicated unto us, and by the ſhedding of his blood the waſhing of our ſinnes ſhould be declared, and that by his Reſurrection alſo, both juſtice and immortality ſhould be given us: it may pleaſe thee to apply this holy and wholſome medicine, to this thy poore Creature in ſuch extremity, taking from him all trembling and dreadfull

feare, and to give him a ſtout courage in the mids of all his preſent adverſities.

And foraſmuch as all things, O Heavenly Father, be known unto thee, and thou canſt according to thy good pleaſure miniſter unto him all ſuch things as ſhall be neceſſary and expedient: let it pleaſe thee, O Lord, ſo to ſatisfie him by thy grace, as may ſeeme moſt meete unto thy Divine Majeſty.

Receive him, Lord, into thy protection: for he hath his recourſe and acceſſe to thee alone, and make him conſtant and firme in thy Commandements and Promiſes, and alſo pardon all his ſinnes both ſecret, and thoſe which are manifeſt: by the which he hath moſt grievouſly provoked thy wrath and ſevere judgements againſt him, ſo as in place of death (the which both he and all we have juſtly merited) thou wilt grant unto him that bleſſed life, which we alſo attend and looke for by thy grace and mercy.

Nevertheleſſe, O heavenly Father, if thy good pleaſure be that he ſhall yet live longer in this World: it may then pleaſe thee to augment in him thy graces, ſo as the ſame may ſerve unto thy glory: yea, Lord, to the intent he may conform himſelfe, the more diligently and with more carefulneſſe, to the example of thy Sonne Chriſt Ieſus: and that in renouncing himſelfe he may cleave fully unto him, who to give conſolation and hope unto all ſinners, to obtaine remiſſion of all their ſinnes and offences, hath caried with him, into the heavens, the Theefe which was crucified with him upon the Croſſe.

But if the time by thee appointed be come that he ſhall depart from us unto thee, make him to feele in his conſcience, O Lord, the fruit and ſtrength of thy grace, that thereby he may have a new taſte of thy Fatherly care over him, from the beginning of his life unto the very end of the ſame, for the love of thy deare Sonne Ieſus Chriſt our Lord.

Give him thy grace, that with a good heart and full aſſurance of faith, he may receive to his conſolation ſo great and excellent a treaſure, to wit, the remiſſion of his ſinnes in Chriſt Ieſus thy Sonne, who now preſenteth him to this poore perſon in diſtres, by the vertue of thy promiſes reveiled unto him by thy word, which hee hath exerciſed with us in thy Church and Congregation, and alſo in uſing the Sacraments, which

which thou therein haſt eſtabliſhed for confirmation of all their faith that truſt in thee unfainedly.

Let true faith, O Lord, be unto him as a moſt ſure buckler thereby to avoyd the aſſaults of death, and more boldly walke for the advancement of eternall life, to the end, that he having a moſt lively apprehenſion thereof, may rejoyce with thee in the Heavens eternally.

Let him be under thy protection and governance O heavenly Father, and although he be ſick, yet canſt thou heale him: hee is caſt downe, but thou canſt lift him up: hee is ſore troubled, but thou canſt ſend redreſſe: he is weake, thou canſt ſend ſtrength: he acknowledgeth his uncleanneſſe, his ſpots, his filthineſſe and iniquities, but thou canſt waſh him, and make him cleane, he is wounded, but thou canſt miniſter moſt ſovereigne ſalves: he is fearefull and trembling, but thou canſt give him good courage and boldneſſe. To be ſhort, he is, as it were, utterly loſt, and as a ſtrayed ſheepe: but thou canſt call him home to thee againe. Wherefore, O Lord, ſeeing that this poore creature (thine own workmanſhip) reſigneth him wholly into thy hands, receive him into thy mercifull protection. Alſo we poore miſerable creatures, which are, as it were, in the field ready to fight till thou withdraw us from the ſame, vouchſafe to ſtrengthen us by thine holy Spirit, that we may obtaine the victory in thy Name againſt our deadly and mortall enemy. And furthermore, that the affliction and combat of this thy poore creature in moſt grievous torments, may move us to humble our ſelves with all reverent feare and trembling under thy mighty hand, knowing that we muſt appeare before thy judgement ſeat when it ſhall pleaſe thee ſo to appoint. But, O Lord, the corruption of our fraile nature is ſuch, that we are utterly deſtitute of any meane to appeare before thee, except it pleaſe thee to make us ſuch as thou thy ſelfe requireſt us to be: and further, that thou give us the ſpirit of meekeneſſe and humility, to reſt and ſtay wholy on thoſe things which thou only commandeſt.

But for aſmuch as we be alltogether unworthy, to enjoy ſuch benefits, we beſeech thee to receive us in the Name of thy deare Sonne our Lord, and maſter, in whoſe death and ſatisfaction ſtandeth wholy the hope of our ſalvation.

It may alſo pleaſe thee, O Father of comfort and conſolation, to ſtrengthen with thy grace theſe which imploy their travell and diligence to the ayding of this ſick perſon, that they faint not by overmuch and continuall labour, but rather to goe heartily and cheerefully forward in doing their indevours towards him: and if thou take him from them, then of thy goodneſſe to comfort them, ſo as they may patiently beare ſuch departing and praiſe thy Name in all things. Alſo O heavenly Father, vouchſafe to have pity on all other ſick perſons, and ſuch as be by any other wayes or means afflicted, and alſo on thoſe who as yet are ignorant of thy truth, and appertaine nevertheleſſe unto thy Kingdome.

In like manner on thoſe that ſuffer perſecution, tormented in priſons, or otherwiſe troubled by the enemies of thy verity for bearing teſtimony to the ſame. Finally, on all the neceſſities of thy people, and upon all the ruines or decayes which Satan hath brought upon thy Church. O Father of mercy ſpread forth thy goodneſſe upon all thoſe that be thine, that wee forſaking our ſelves, may be the more inflamed and confirmed to reſt onely upon thee alone. Grant theſe our requeſts, O our deare Father, for the love of thy deare Sonne our Saviour Ieſus Chriſt, who liveth and reigneth with thee in unity of the holy Ghoſt, true God for evermore, So be it.

Of Buriall.

THe corps is reverently brought to the Grave, accompanied with the Congregation, without any further ceremonies: which being buried, the Miniſter if hee be preſent, and required, goeth to the Church, if it be not far of, and maketh ſome comfortable exhortation to the people, touching Death and Reſurrection.

The

The Order of the Eccleſiaſticall Diſcipline.

AS no City, Towne, Houſe or Family can maintaine their eſtate, and proſper, without policy and governance: even ſo the Church of God, which requireth more purely to be governed, then any City or Family, can not without ſpirituall policy and Eccleſiaſticall Diſcipline continue, increaſe and flouriſh. And as the Word of God is the life and ſoule of this Church: ſo this godly order and Diſcipline, is as it were ſinnewes in the body, which knit and joyne the members together with decent order and comlineſſe. It is a bridle to ſtay the wicked from their miſchiefes. It is a ſpur to pricke forward ſuch as be ſlow and negligent: yea, and for all men, it is the Fathers rod, even in a readineſſe to chaſtiſe gently the faults committed, and to cauſe them afterward to live in more godly feare and reverence. Finally, it is an order left by God unto his Church, whereby men learne to frame their wills, and doings according to the Law of God, by inſtructing and admoniſhing one another, yea, and by correcting and puniſhing al obſtinate rebells and contemners of the ſame.

The neceſſity of Diſcipline.

What Diſcipline is

There are three cauſes chiefly which move the Church of God to the executing of Diſcipline. Firſt, that men of evill converſation be not numbred among Gods children, to their Fathers reproch, as if the Church of God were a ſanctuary for naughty and vile perſons. The ſecond reſpect is, that the good be not infected with companying the evill: which thing Saint Paul foreſaw, when he commanded the Corinthians to baniſh from among them the inceſtuous adulterer, ſaying, A little *a* leven maketh ſower the whole lumpe of dow. The third cauſe is, that a man thus corrected, or excommunicated, might *b* be aſhamed of his fault, and ſo through repentance come to amendment: the which thing the Apoſtle calleth delivering to Satan, that his ſoule may be ſaved in the day of the Lord: meaning that he might be puniſhed with excommunication, to the intent his ſoule ſhould not periſh for ever.

For what cauſes it ought to be uſed.

a 1 Cor. 5. Gal. 5.

b 2 Theſſ. 3. 1 Cor. 5.

The Order of proceeding in priuate Diſcipline.

c Mat. 18. Luke 17. Iam. 5. Levit. 19. 2 Theſſ. 3.

First therefore it is to be noted, that this cenſure, correction or Diſcipline, is either private or publike: private, as if a man commit either in manners or doctrine againſt thee, to admoniſh him brotherly *c* between him and thee: if ſo be he ſtubburnly reſiſt thy charitable advertiſments, or elſe by continuance in his fault, declare that he amendeth not, then, after he hath been the ſecond time warned in preſence of two or three witneſſes, and continueth obſtinatly in his errour, he ought as our Saviour Chriſt commandeth, to be diſcloſed and uttered to the Church, ſo that according to publike Diſcipline, he either may be received through repentance, or elſe be puniſhed, as his fault requireth.

Publicke Diſcipline.

What things are to be obſerved in private Diſcipline.

And here, as touching private Diſcipline, three things are to be noted. Firſt, that our admonitions proceede of a godly zeale and conſcience, rather ſeeking to win our brother then to ſlander him. Next, that we be aſſured, that his fault be reproveable by Gods Word. And finally, that we uſe ſuch modeſty and wiſdome, that if we ſomewhat doubt of the matter, whereof we admoniſh him, yet with godly exhortations he may be brought to the knowledge of his fault. Or if the fault appertaine to many, or be known of diverſe, that our admonition be done in preſence of ſome of them.

Briefly, if it concerne the whole Church, in ſuch ſort that the concealing thereof might procure ſome danger to the ſame, that then it be uttered to the Miniſters, and Seniors, to whom the policy of the Church doth appertaine.

Of publicke Diſcipline, of the end thereof.

Alſo in publike Diſcipline it is to be obſerved, that the Miniſtery pretermit nothing at any time unchaſtiſed with one kind of puniſhment or other, if they perceive any thing in the congregation, either evill in example, ſlanderous in manners, or not beſeeming their profeſſion: as if there be any covetous perſon, any adulterer, or fornicator, forſworne, thiefe, briber, falſe witneſſe bearer, blaſphemer, drunkard, ſlanderer, uſurer, any perſon diſobedient, ſeditious or diſſolute, any hereſie or ſect, as Papiſticall, Anabaptiſticall and ſuch like: briefly, whatſoever it be that might * ſpot the Chriſtian Congregation, yea, rather whatſoever is not to edification, ought not to eſcape either admonition or puniſhment.

* Eph. 5.

And becauſe it commeth to paſſe ſometime in the Church of

of Chriſt, that when other remedies aſſayed, profit nothing, they muſt proceed to the Apoſtolicall rod and correction, as unto Excommunication (which is the greateſt and laſt puniſhment belonging to the ſpirituall Miniſtery) it is ordained, that nothing be attempted in that behalfe, without the determination of the whole Church : wherein alſo they muſt beware and take good heed, that they ſeeme not more ready to expell from the Congregation, then to receive againe thoſe, in whom they perceive worthy fruits of repentance to appeare : neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments and other duties of the Church, that he may have liberty and occaſion to repent : finally, that all puniſhments, corrections, cenſures and admonitions ſtretch no further, then Gods Word with mercy may lawfully beare.

Excommunication is the laſt remedy.

Rigor in puniſhment ought to be avoyded.

Gods word is the onely rule of Diſcipline.

MATH. XVIII.

If any refuſe to heare the Congregation, let him be to thee as an heathen, and as a Publican.

FINIS.

WILLIAM STEWART TO THE CHVRCH OF SCOTLAND.

Sonnet.

THou little Church, to whom Chriſt hath reſtor'd
The cleare loſt light of his Evangell pure:
Thy God doth with all diligence procure,
That with his word, thou maiſt be ſtill decor'd.

Though thou have long his wholeſome truth abhor'd,
Yet his great mercies did thy blindneſſe cure,
Submitting thee, unto the carefull cure,
Of ſuch paſtours, as truely teach his word.

Out of whoſe hands (what great thanks) now receive,
All Davids Pſalmes, ſet forth in pleaſant verſe:
A greater gift of them thou couldſt not crave,
Whoſe endleſſe fruit, my pen cannot rehearſe:
For here thou haſt, for every accident
That may occurre, a doctrine pertinent.

22

A PROCLAMATION CONCERNING A CESSATION OF ARMES.

Agreed and Concluded on at *Siggingstowne*, in the County of *Kildare*, the fifteenth day of *September*. in the ninteenth yeare of his Majesties Raigne, by and between *Iames* Marques of *Ormonde*, Lieutenant Generall of His Majesties Army, in the Kingdom, of *Ireland*, for & in the Name of our Gratious Soveraigne Lord CHARLES, by the grace of God, King of great Brittain, *France* & *Ireland*, &c. by Vertue of his Majesties Commission bearing date at *Dublin* the last of *August*. in the said ninteenth year of His Majesties Raigne, of the one party. And *Donogh* Viscount *Muskery*, Sir *Lucas Dillon*, Knight. *Nicholas Plunkett*, Esquire. Sir *Robert Talbot*, Baronet Sir *Richard Barnewell*, Baronet. *Torlogh ô Neale*, *Geffrey Browne*, *Ever Mac-Gennis*, & *Iohn Walsh*, Esquires. Authorized by His Majesties Roman Catholique Subjects, of whose party they are and now in Armes in the said Kingdom, &c To Treat and Conclude with the said Marques for a Cessation of Armes by Vertue of an Authority given unto them bearing date at *Cashell*, the 7. day of *September*. in the said ninteenth yeare of His Majesties Raigne, of the other party.

Whereunto is added an instrument touching the manner of payment of 30800. pound sterling by severall Payments.

Printed at Dublin, By *William Bladen*, Printer to the Kings most Excellent Majesty, *Anno Dom.* 1643.



By the Lords Iuſtices and Councell.

Io. Borlaſe. Hen. Tichborne.

VPon conſideration had of the annexed Articles of Ceſſation of Armes, wherby it is concluded and accorded, that there be a Ceſſation of Armes, and of all Acts of Hoſtility for one whole yeare beginning the fiſteenth day of September, Anno Domini, one

thouland ſix hundred forty three, at the houre of twelve of the clock of the ſaid day. We the Lords Juſtices and Councell according to his Majeſties Letters of the one and thirtyeth of July laſt, doe by this Proclamation in his Majeſties Name ratifie, confirme, and Publiſh the ſame. And doe require all his Majeſties Subjects, whom it may concerne by Sea and by Land, to take notice therof and yeeld all Obedience thereunto, in all the parts therof.

Given at his Majeſties Caſtle of DUBLIN, the ninteenth of September. 1643.

R. Bolton. Canc. La. Dublin. Ormonde.

Roſcomon. Edw. Brabazon. Ant. Midenſis.

Cha. Lambart. Geo. Shurley. Gerrard Lowther.

Tho. Rotherham. Fr. Willoughby.

Tho. Lucas. Ia. Ware.

GOD SAVE THE KING.

Imprinted at Dublin by *William Bladen*, Printer to the Kings moſt Excellent Majeſtie. *Anno Dom.* 1643.

ARticles of Ceſſation of Armes, agreed, and concluded on at *Siggingstowne*, in the County of *Kildare*, the 15. day of *September*. in the ninteenth yeare of His Majeſties Raigne, by & between *Iames* Marques of *Ormond*, Lieutenant Generall of his Majeſties Army, in the Kingdome of *Ireland*. for and in the Name of our Gratious Soveraigne Lord CHARLES, by the grace of God, King of great Brittaine, *France*, and *Ireland*, &c. by Vertue of His Majeſties Commiſſion bearing date at *Dublin*, the laſt of *Auguſt*. in the laid 19. yeare of his Majeſties Raigne, of the one part; And *Donogh* Viſcount *Muskery*, Sir *Lucas Dillon*, Knight. *Nicholas Plunket*, Eſquire. *Sir Robert Talbot*, Baronet. *Sir Richard Barnewell*, Baronet. *Torlogh O Neale*, *Geffrey Brown*, *Exer Mac Gennis*, & *Iohn Walſh*, Eſquires. Authorized by His Majeſties Roman Catholique Subjects, of whoſe party they are, and now in Armes in the ſaid Kingdome, &c. to Treate and Conclude with the ſaid Marques for a Ceſſation of Armes, by Vertue of an Authority given unto them, bearing date at *Caſhell*, the 7. day of *September*. in the ſaid ninteenth yeare of His Majeſties Raigne, of the other part.

Firſt. It is concluded and accorded, that there be a Ceſſation of Armes, and of all Acts of Hoſtility, between His Majeſties ſaid Roman Catholique Subjects, who are now in Armes, &c. in this Kingdome, and their party, and all others His Majeſties good Subjects, for one whole yeare to begin the fifteenth day of *September*. *Anno Dom.* 1643. at the howre of 12. of the clock of the ſaid day.

Item. It is concluded and accorded that free Paſſage, Entercourſe, Commerce, and Traffique, during the ſaid Ceſſation, ſhall

ſhal be between His Majeſties ſaid Roman Catholique Subjects, who are now in Armes, &c. and their party, and all others His Majeſties good Subjects, and all others in League with his Majeſty by Sea and Land.

Item. It is concluded and accorded, and the ſaid Viſcount *Muskery*, and the reſt of the above named Perſons, doe promiſe and undertake, for and in the behalfe of thoſe for whom they are Authorized to treat and Conclude as aforeſaid. That all Ships, Barques, and Veſſells, which ſhall bring Proviſions to any Harbour in this Kingdom, in the hands or poſſeſſion of ſuch as ſhall Obey the Articles of this Ceſſation, from *Minehead* and *Whitehaven*, and from all the Ports betweene, on that ſide where *Wales* is ſcituate, ſo as they, be Ships belonging to any of the ſaid Ports, and doe not vſe any Acts of Hoſtility to any of the ſaid Roman Catholiques, who are now in Armes, or to any of their party, or to any who ſhall be waged or Imployed unto or by them, ſhall not be interrupted by any of their party, nor by any Ships or other Veſſells, of what Countrey or Nation ſoever under their Power or Command, or waged, Imployed, or contracted with on their behalfe, or by any Forts, Garriſons, or Forces, within this Kingdome under their Power, in their coming to this Kingdom, or returning from thence.

Item. It is concluded and accorded, and the ſaid Lord Viſcount *Muskery*, and the reſt of the above named partyes doe promiſe and undertake for and in the behalfe of thoſe for whom they are Authorized, as aforeſaid, that all Ships, Barques, and Veſſells, which ſhall bring Proviſions to any Harbour in this Kingdom, in the hands of ſuch as ſhall obey the Articles of this Ceſſation from any Ports in the Kingdom

of

of *England*, having His Majesties passe, or the passe of any who is, or shall be His Majesties Admirall or Vice-Admirall, or the passe of any Governor or Governors of any the Ports in *England*, in His Majesties Hands, or which shall hereafter during this Cessation, be in his Majesties Hands, or the passe of the said Marques, shall not be interrupted, by any of those for whom the said Lord Viscount *Muskery*, & the rest of the above named Persons are Authorized as aforesaid, neither in their comming to this Kingdom, or in their returne, so as they use not any acts of hostility to any of their said party. And this to be a rule untill His Majesties pleasure be further declared therein, upon application of the Agents of the said Roman Catholique Subjects now in Armes, &c. to His Majestie.

Item. It is concluded and accorded, and the said *James* Marques of *Ormonde*, doth promise and undertake for and in the Name of His Majesty, that no interruption shall begiven by any Ship, or Ships, under his Majesties power & command, or waged, Imployed, or contracted with, by or in the behalfe of his Majesty or by any of his Majesties Forts, Garrisons, or Forces, within this Kingdome, to any Ship, or Ships, that shall trade with any of the said Roman Catholiques who are now in Armes, &c. or any of their party; or which shall come in, or goe out of any the Cityes, Townes, Harbours, Creeks, or Ports, of this Kingdome, in the hands of the said Roman Catholiques now in Armes, &c. with Armes, Ammunition, Merchandize, Commodity, or any thing whatsoever, during this Cessation: as on the other side, the said *Donogh* Viscount *Muskery*, and the rest above named of that party, doe promise and undertake, for and in the behalfe of those by whom they are Authorized, that no interruption shall be given by any Ship, or other Vessell whatsoever, under the

the power & Command of their party, or waged, Imployed, or contracted with, by or in the behalfe of their party, or by any Forts, Garriſons, or Forces, within this Kingdome, in their power, to any Ship, or Ships, that ſhall trade with any of His Majeſties Subjects, obeying this Ceſſation, or which ſhall come in, or go out of any of the Cityes, Towns Harbours or Ports of this Kingdome, which ſhall obey this Ceſſation, with Armes, Amunition, Merchandize, Commodity, or any other thing whatſoever during this Ceſſation. Provided that no Ship, or Ships, ſhal be admitted free Trade, by colour of this Article, but ſuch as are warranted by the precedent Articles.

Item. It is Concludedand accorded, that the quarters in the Province of *Leinſter* be as followeth. *viz.* That the County of *Dublin*, the County of the City of *Dublin*, the County of the Towne of *Droghedagh*, and the County of *Lowth*, ſhall remaine and be during the Ceſſation, in the poſſeſſion of his Majeſties Proteſtant Subjects, and of ſuch as adhære vnto them reſpectiuely, ſaving and excepting vnto the ſaid Roman Catholique Subjects, now in Armes &c. and their party, all ſuch Caſtles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging, which upon the ſaid fifteenth day of *September*, 1643. at the houre aforeſaid are poſſeſſed in the ſaid Counties, or any of them, by any of the ſaid party And it is further concluded & accorded that as much of the County of *Meath*, as in the Eaſt and South ſide of the river of *Boyne*, from *Droghedagh* to *Trym*, & thence to the Lordſhip of *Moylagh*, and thence to *Morglare*, and thence to *Dublin*, ſhall during the ſaid Ceſſation remaine and be in the poſſeſſion of His Majeſties Proteſtant Subjects, & of ſuch as adhære vnto them reſpectively

reſpectively, ſauing and excepting to the ſaid Roman Catholique Subjects now in Armes, & their party, all ſuch Caſtles, Townes, Lands, & Territories, & the Lands hereditaments therunto belonging, which vpon the ſaid fifteenth day of *September*. 1643. at the houre aforeſaid are poſſeſſed by any of the ſaid Roman Catholique Subjects, now in Armes, &c. and of their party, within the ſaid limits, & boundaries, and that the Reſidue of the ſaid County of *Meath* ſhal remaine in the hands & poſſeſſion of the ſaid Roman Catholique Subjects now in Armes, &c. and their party, except the Caſtles, Townes, Lands, Territories, & the Lands and hereditaments thereunto belonging, which upon the ſaid fifteenth day of *September*, 1643. at the howre aforeſaid are poſſeſſed within the ſaid laſt mentioned quarters in the County of *Meath* by His Majeſties Proteſtant Subjects, and ſuch as adhære vnto them, or by any of them reſpectively. And that ſoe much of the County of *Kildare*, as is on this ſide of the *Liffy* where *Naas* is ſcituate, and on the other ſide of the *Liffy* from *Dublin* weſtward into the County of *Kildare*, ſoe far as the *Rye* water at *Kilcock*, and ſoe farre betwixt that and the *Liffye*, as ſhalbe at the ſame diſtance from *Dublin* as the ſaid *Rye* water is at *Kilcock*, on that ſide of the *Lyffie*; ſhall during the ſaid Ceſſation, remaine and be in the hands and poſſeſſions of his Majeſties Proteſtant Subjects and their adhærents reſpectively, except ſuch Caſtles, Townes, Territories, & the Lands & hereditaments therunto belonging, which upon the ſaid fifteenth day of *September*, 1643. at the howre aforeſaid are poſſeſſed within the ſaid quarters by the ſaid Roman Catholique Subjects who are now in Armes, &c. and their party; & that the reſidue of the ſaid County of *Kildare*, ſhall remaine in the

hands of the ſaid Roman Catholique Subjects now in Armes &c. and their partie, except Such Caſtles, Townes, Lands Territories, and the Lands and Hereditaments therunto belonging, which upon the ſaid fifteenth day of *September* 1643 at the houre aforeſaid are poſſeſſed by his Majeſties Proteſtant Subjects and their adhærents reſpectively within the ſaid laſt mentioned quarters in the ſaid County of *Kildare*. And that the ſeuerall Countyes of *Wicklow*, weſt *Meath Kings County*, *Queens County*, *Catherlagh*, *Kilkenny*, county of the City of *Kilkenny*, *Weixford*, and *Longford* ſhall during the ſaid Ceſſation remaine in the hands of the ſaid Roman Catholique Subjects now in Armes &c. and their party, except ſuch Caſtles, Towns, Lands, Territories, and the Lands and hereditaments therunto belonging which upon the ſaid fifteenth day of *September*, 1643. at the houre afore ſaid, are poſſeſſed within the ſaid County, by His Majeſties Proteſtant Subjects, and their adhærents reſpectiuely.

Item. It is concluded and accorded, that what *Corne*, hath been ſowen by any of his Majeſties Army, or by any of his proteſtants Subjects, or their adhærents or by any of them, within any of the quarters alotted in the Province of *Leinſter*, to the ſaid other party, the ſame ſhal be enjoyed by the ſowers & manurers paying for the ſame as they did agree & in caſe they did not agree paying the fourth ſheafe vnto ſuch garriſon within whoſe quarters the ſame ſhal tall. And that in caſe any of the ſaid Roman Catholique Subjects, now in Armes, &c. or any of their party have ſowne corne within any the quarters alotted in the *Province* of *Leinſter*, to the ſaid other party, the ſame ſhall be enjoyed by the ſowers and manurers, paying for the ſame as they did agree, and in caſe they did not agree paying the forth ſheafe unto ſuch Garriſons, within whoſe

whoſe quarters the ſame ſhall fall. And it is likewiſe concluded and accorded, that thoſe places which have been protected, by the Lords Iuſtices, or any Officer of His Majeſties Army, doe pay according to the agreement which was made, and if no agreement were made, to pay the fourth Sheafe, to thoſe Garriſons or perſons who protected them, in whoſe ſoever quarters they are, And this to continue for a rule, other then as to ſo many of thoſe Garriſons, who granted ſuch protection, and are ſince regained by the ſaid party, or ſome of them, for whom the ſaid *Donnogh* Viſcount *Muskery*, and the perſons above named are Authorized as aforeſaid. And that the Tenants of the Towne of *Balliboght* in the County of *Dublin* if they haue not been protected ſhall pay according to agreement & if no agreement made then the fourth ſheafe, and to continue their poſſeſſions during this Ceſſation. And it is further concluded aud accorded, that where His Majeſty, or any of His Proteſtant Subjects, or their adhærents ſhall happen to have any Garriſon or Garriſons within the quarters ſet forth in the next precedent article, for the ſaid other party, that ſuch Gariſon & Garriſons, ſhal have ſuch competency of the lands, aſwel profitable as unprofitable, now tearmed waſt, as ſhall be found neceſſary for them by any indifferent Commiſſioners, to be appointed for that purpoſe.

Item. It is concluded and accorded, that the quarters in the Province of *Munſter* be as followeth, *viz.* That the County of the Citty of *Corcke*, and ſo much of the County of *Corcke*, as is within the ſubſequent Garriſons, *viz.* From *Youghall* to *Mogeely*, thence to *Formoye*, thence to *Michellstowne*, thence to *Liſcarroll*, and ſo in a line from *Michellstowne*, and *Liſcarroll* northward, as farre as His Majeſties out Gatriſons

on that ſide doe extend, and from *Liſcarroll*, to *Mallow* thence to *Corcke*, thence to *Carrig-Croghan*, thence to *Rochfordstowne*, thence to *Bandonbridge*, thence to *Timmoleagie*, and thence forward to the Sea, together with the ſaid Garriſons ſhall during the ſaid Ceſſation remaine, & be in the poſſeſſion of his Majeſties Proteſtant Subjects & of ſuch as adhære vnto them: Saving and excepting to the ſaid Roman Catholique Subjects now in Armes &c. and their party all ſuch Caſtles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging, which on the ſaid fifteenth day of *September*. 1643. at the houre aforeſaid are poſſeſſed in the ſaid Countyes, or any of them by any of the ſaid Roman Catholique Subjects now in Armes, &c. and their party. And that the reſidue of the ſaid County of *Corcke*, ſhall likewiſe remaine to the ſaid party laſt named, ſaving and excepting to His Majeſties Proteſtant Subjects, & their adhærents all ſuch Caſtles, Townes, Lands, Territoryes, and the Lands, and hereditaments ther unto belonging, which on the ſaid fifteenth day of *September*, 1643, at the houre aforeſaid, are poſſeſſed in the laſt mentioned quarters by them, or any of them. And that the County of *Tipperary*, the County of *Limerick*, the County of the City of *Limericke*, the County of *Kerry*, the County of *Waterford*, the County of the City of *Waterford*, and the County of *Clare*, ſhall during the ſaid Ceſſation remaine and be in the poſſeſſion of the ſaid Roman Catholique Subjects now in Armes, &c. and their party. Except *Knockmeruc*, *Ardmore*, *Piltowne*, *Cappoquin*, *Ballinetra*, *Stroncally*, *Lismore*, *Ballilaffe*, *Liſfinny*, and *Tallowe*, all ſcituate in the County of *Waterford*, or as many of them as are poſſeſſed by His Majeſties Proteſtant Subjects, and their adhærents,

the ſaid fifteenth day of *September*, 1643. at the houre aforeſaid, and likewiſe except all ſuch Caſtles, Townes, Lands, Territories, and Hereditaments therunto belonging as within the ſaid Countyes reſpectively, on the ſaid fifteenth day of *September*. 1643. at the houre aforeſaid are poſſeſſed by any of His Majeſties Proteſtant Subjects, or ſuch as adhære unto that party reſpectively, in the ſaid County of *Waterford*, and the reſt of the laſt mentioned Countyes. And it is concluded and accorded, that the like rule for Corne ſowen, and what ſhall be payed by places protected, and for the laying out waſts for the reſpectiue Garriſons, ſhalbe obſerved in the Province of *Munſter*, as it is ſet downe for *Leinſter*.

Item. It is concluded and accorded that the quarters in the Prouince of *Vlſter*, be as follweth: viz. That ſuch Countyes, Baronyes, Lands, Tenements, and hereditaments in the Province of *Vlſter*, which the ſaid fifteenth of *September*, 1643. at the houre aforeſaid, are poſſeſſed by any of his Majeſties Proteſtant Subjects, or any that adhære vnto them, and all Places protected by any Commander during Authority from his Majeſty, ſhall during the ſaid Ceſſation remaine entirely in the hands and in the poſſeſſion of his Majeſties Proteſtant Subjects, and ſuch as adhære unto them, excepting ſuch Caſtles, Lands, and hereditaments, as on the fifteenth day of *September*, 1643. at the houre aforeſaid, are poſſeſſed by the ſaid Roman Catholique Subjects now in Armes, &c. or their partie. And that all ſuch Counties, Baronyes, Lands, tenements, and hereditaments, in the ſaid Province, which on the ſaid fifteenth of *September*, 1643. at the houre aforeſaid, are poſſeſſed by the ſaid Roman Catholique Subjects now in Armes, &c. and their party ſhall remaine entirely during

 this

this Ceſſation in the hands and Poſſeſſion of the ſaid Roman Catholique Subjects now in Armes &c. and their party ſaving and excepting therout all places protected by any Commander, deriving Authority from his Majeſty, and likewiſe excepting therout all ſuch Territories, Caſtles, Towns, Lands, Tenements, and hereditaments, which on the ſaid fifteenth day of *September*, 1643. at the houre aforeſaid are poſſeſſed by any of his Majeſties Proteſtant Subjects, or ſuch as adhære vnto them. And it is concluded and accorded that the like rule for Corne ſowne, and what ſhall be payed for protected places; and for the laying downe of waſts for the reſpective Gariſons, ſhall be obſerved in the Province of *Vlſter*, as is ſet downe for *Leinſter*.

Item. It is Concluded & accorded, that the quarters in the Province of *Connaght*, be as followeth, viz. that the County of *Galway*, the County of the Towne of *Galway*, the Counties of *Mayo*, *Roſcomon*, *Sligo*, and *Letrym*, in the Province of *Connaght*, and all ſuch Caſtles, Lands, Tenements and hereditaments in the ſaid Province which the ſaid fifteenth day of *September*, 1643. at the houre aforeſaid are poſſeſſed by the ſaid Roman Catholique Subjects, now in Armes &c. & their party, ſhall during the ſaid Ceſſation remaine entirely in the poſſeſſion of the ſaid Roman Catholique Subjectes, now in Armes and ther party, excepting all ſuch Territories, Caſtles, Lands, Tenements and hereditaments within the ſaid ſeveral Countyes which upon the ſaid fifteenth of *September*, 1643. at the houre aforeſaid are poſſeſſed by any of his Majeſties Forces, or by their party, or by any of them, and that thoſe who after taking protection of any of His Majeſties Forces, or any of that party or from any Governors, deriving

riving Authority from his Majeſty there, haue Ioyned themſelves to the ſaid Roman Catholique Subiects now in Armes, &c. and their party, ſhall pay no Contribution unto ſuch who protected them. But in regard there may be a rule different touching perſons that may be ſaid to doe this, and conſequenly touching the Contributions payable by them. Is is concluded and accorded that ſuch diſputes and queſtions if any ſhall ariſe, be determined by Commiſſioners indifferently choſen on each ſide, and it is concluded and accorded, that the like rule for ſowers and manurers of corne within the quarters of each other, ſhall be obſerved in the Province of *Connaght*, as is ſet down for *Leinſter*.

Item It is Concluded and accorded, and the ſaid Marques of *Ormond*, for and in the Name of his Majeſty doth promiſe and undertake, that no interruption ſhall be given unto any of the ſaid Roman Catholique Subjects now in Armes, &c. or their party, in any of the ſaid Countyes, quarters, or places by the ſaid precedent Articles vnto them or any of them limited as aforeſaid, during this Ceſſation; like as the ſaid *Donnogh* Viſcount *Muskery*, and the reſt of the aboue named perſons who are authorized as aforeſaid do promiſe and undertake, that no Interruption ſhall be giuen vnto any of His Majeſties Forces, Proteſtant Subjects, or ſuch as adhære unto them, within any of the ſaid Countyes, quarters or places, by the precedent Articles limited vnto them as aforeſaid, during the ſaid Ceſſation.

Item. It is Concluded and accorded, that no Officer of the Army or Souldier of either ſide, ſhall be admitted without licence from the Commander in cheife of the Army on both ſides, or of the Commander of the next Cheife garriſons reſpectively

reſpectiuely to paſſe or repaire into any Garriſon on either ſide, ſaue that it be lawfull for either party to furniſh any Garriſon in their power during the Ceſſation, with Victualls, Cloath, amunition or other neceſſaryes by licence as aforeſaid, which is not to be denyed upon demand.

Item. It is concluded and accorded, that if any Army or Forces in this Kingdome raiſed by his Majeſties authority or any part therof, or any other his Majeſties Subjects ſhall not yeild obedience to the Articles of this Ceſſation, but ſhall publiquely ſtand in oppoſition therunto; that the ſaid Roman Catholique Subjects now in Armes &c. and their party may perſecute ſuch: and the ſaid *James* Marques of *Ormonde* doth promiſe and undertake that ſuch who ſhall ſo ſtand in oppoſition, ſhall not be aſſiſted, protected, or defended againſt the ſaid Roman Catholique Subjects now in Armes &c. or their party, by his Majeſty or any of his Forces. And yet neuertheleſſe the ſame ſhall not be underſtood to be any breach of Ceſſation, as to other parts of the Kingdome, which ſhall conforme and yeild therunto. And whereas the aſſiſtance of his Majeſties Forces is deſired by the ſaid Roman Catholique Subjects now in Armes &c. againſt ſuch as ſhall oppoſe the Articles of this Ceſſation and will not yeild obedience therunto, or interrupt the trade and Traffique, albeit that it is not to be ſuppoſed that there will be any ſuch the ſaid *James* Marques of *Ormonde*. doth further promiſe and undertake, that their ſaid requeſt ſhall be made knowne to his Majeſty, and vpon ſignification of his pleaſure the ſame ſhall be obeyed.

Item. It is concluded and accorded, that if in other caſes it be pretended on either ſide that the Ceſſation is violated, that

that yet no act of Hoſtility is immediately to follow, but firſt the party complayning is to acquaint the Lord Generall, Lieutenant Generall, or other cheife Commander of either ſide in that Province, in which the ſaid Ceſſation is pretended to be violated therwith, and to allow fourteene dayes after notice giuen, for reparation or ſatiſfaction, and in caſe reparation or ſatiſfaction be not given or tendred, then fourteene dayes notice to be given before Hoſtility begin.

Item. It is Concluded and accorded, that all Priſoners and hoſtages of both ſides in all parts of the Kingdome, excepting ſuch of them as are indicted of any Capitall offence, ſhal be mutually releaſed and ſet at liberty within ſeaven dayes after publication of the ſaid Ceſſation. And the ſaid Marques of *Ormonde*, doth further promiſe and Vndertake; that ſuch Priſoners who incdited of any Capital offence, ſhall be ſet at liberty vpon Baile, vntill His Majeſties further Pleaſure be knowne therin. Provided neuertheleſſe that if any party of His Majeſties Army in any other Province of the Kingdome, ſhall not within ten dayes after Publication of theſe Articles, yeild obedience thereunto; that the ſame ſhal be no breach of Ceſſation, but that His Majeſty be firſt made acquainted with ſuch Diſobedience, and his direction expected therin: & that al other perſons that do reſide with either party, and all Women and Children ſhall be permitted within ſeaven dayes after publiſhing of this Ceſſation, or when they pleaſe, with their goods & Chattles, to depart to what place they pleaſe, with a ſafe conduct or convoy if they deſire it.

Item, It is Concluded and accorded, that the ſaid Ro-

man Catholique Subjects, now in Armes, &c. and their party, may at any time during the Ceſſation ſend ſuch Agents to His Majeſty as they ſhall thinke fit: And that the ſaid Agents ſhall have ſafe conduct in writing from the Cheife Governor or Governors of this Kingdome for the time being upon demand.

Item. It is Concluded and accorded, and the ſaid Marques of *Ormonde*, doth promiſe and undertake for and in the Name of His Majeſty, that all and every of the precedent Articles, which have been agreed unto, and undertaken by the ſaid Marques, for and in the behalfe of His Majeſty, ſhall be faithfully, truly, and inviolably obſerved, fulfilled, and kept. And the ſaid Viſcount *Muskery*, Sir *Lucas Dillon*, Knight. *Nicholas Plunket*, Eſquire. Sir *Robert Talbot*, Baronet. Sir *Richard Barnewell*, *Torlogh ô Neale*, *Ever Mac Gennis*, *Geffry Browne*, and *Iohn Walſh*, Eſquires. For and in the behalfe of the ſaid Roman Catholique Subjects, now in Armes, &c. and their party doe promiſe and undertake, that all and every of the precedent Articles, which have agreed unto and undertaken by them, for and in the behalfe of their party, ſhall be faithfully, truly, and inviolably obſerved, fulfilled, and kept.

Laſtly. It is Concluded and accorded, that all poſſeſſions, and likewiſe all goods and chattles, that ſhall be found *in Specie*, taken by either party, after the houre of twelue aforeſaid, and before publication of this Ceſſation, ſhall be reſtored to the Owners, and after publication all poſſeſſion and goods that ſhall be taken, to be reſtored to the Owners upon demand, or dammages for the ſame.

In witneſſe whereof the ſaid Marques to the party of the ſaid Articles remaining with the ſaid Viſcount *Muskery*, and the reſt

reſt of the above named perſons, hath put his hand and Seale. And the ſaid Viſcount *Muskery*, Sir *Lucas Dillon*, Knight. *Nicholas Plunket*, Eſquire. Sir *Robert Talbot*, Barronet. Sir *Richard Barnewell*, Baroner. *Terlogh ô Neale*, *Geffry Browne*, *Ever Mac-Gennis*, and *Iohn Walſh*, Eſquires. To that part of the Articles remaining with the ſaid Marques *Ormonde*, have put their hands and Seales, the day and yeare, firſt above written.

Muskry. *Lucas Dillon.* *Nic. Plunket.* *Rob. Talbot.*
Rich. Barnewell. *Terl. ô Neale.* *Geffry Browne.*
Ever Magennis. *Io. Walſh.*

An inſtrument touching the manner of payment of 30800. pound ſterling by ſeverall Payments.

WHeras by an Inſtrument bearing date with theſe preſents, we have in the behalfe, and by Authority from the Roman Catholiques of this Kingdome, freely given unto His Majeſty the ſum of thirty thouſand pounds ſterling, wherein the times or manner of payments, are not expreſſed. We doe therfore hereby agree, that the ſame ſhall be paid in manner following, *viz.* 5000. pounds with in one month next after the date of theſe preſents, the one halfe in money, and the other halfe in good and Merchantable Beeves, not under foure, or above ten years old, at the rate of 30. pounds

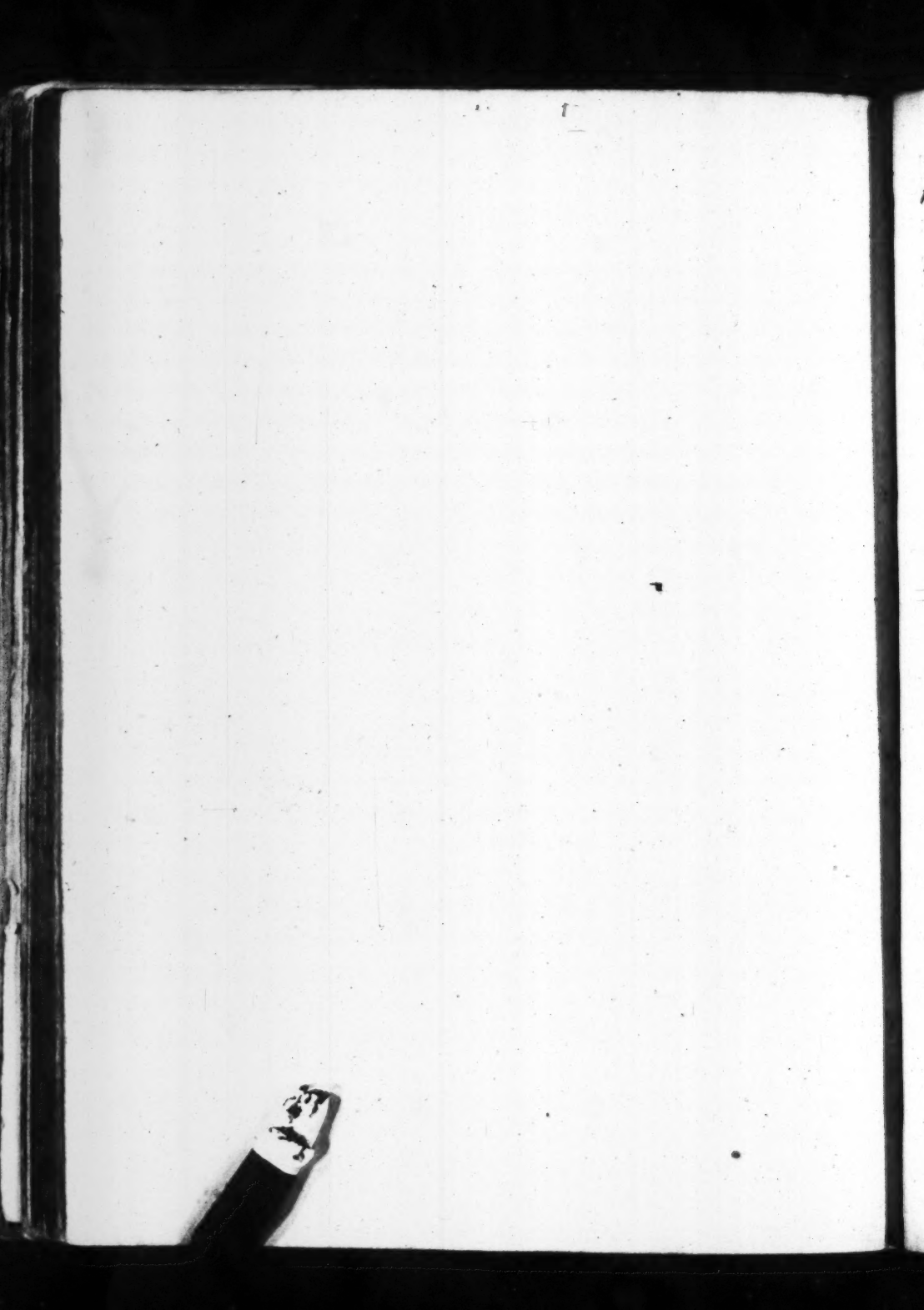
the ſcore, at the City of *Dublin*, 5000. pounds more: within one month, next after the ſaid firſt month, the one halfe in money and the other halfe in Beeves as aforeſaid, at the like rates at the City of *Dublin*, aforeſaid, alſo within two months next after, five thouſand pounds more, whereof one halfe in Beeves, as aforeſaid, at the like Rates, and the other halfe in money, One other five thouſand Pounds, at or before the laſt of *February* next, and the ſum of 10000. pounds being the laſt payment of the ſaid Thirty thouſand pounds, at or before the laſt day of *May* next, which ſhall be in the yeare 1644. And We hereby further agree that Eight 100. pounds more ſhall be paid to his Majeſties Uſe, to whom the Lords Iuſtices ſhall appoint at the Garriſon of *Nas*, within two months next enſuing, the one halfe by one months end next after the date hereof, and the other halfe by the end of one month more, next after that firſt month, all other payments in money, ſave the Eight hundred pounds ſhall be paid at *Dublin*, and the reſt of the Beeves, ſave the ſaid firſt two payments, to be paid within the ſeverall Provinces to His Majeſties uſe, to ſuch perſons as ſhal be appointed by His Majeſties Lords Iuſtices, or other Cheife Governor or Governors in this Kingdome, they firſt giving notice to Us, or any one or more of Us, of their pleaſures therin. *In Witneſſe* wherof, We have hereunto put our Hands and Seales the ſixteenth day of *September*, 1643.

Maskery. *Lucas Dillon.* *Nic. Plunket.* *Rob. Talbot.*

R. Barnewell. *Ter. Neale.* *Geffry Browne.*

Ever Magennis. *Jo. Walſh.*

FINIS.



Number 1. 23

The Scotch Mercury,

COMMUNICATING

The affairs of *Scotland*, and the Northern parts;

And come over to accommodate the late Differences.

HEaring mickle in *Scotland* of the desperate Differences betwixt our two *Brethren-Mercuries*, and how their Differences skirmish every Week to the indangering of the *State of England*; I come the *Mercuri of Scotland*, to *examine* their quarrell, and to try an *Accommodation* between them.

Brother *Mercuries*, look well to your *pens*, and be advis'd; for, *Anlicus*, if the Parliament take you, you shall be called to the *Bar*, clapt up, and break prison when you have done, and escape to *Oxford*.

And *Britanicus*, if the King get you, you are sure to be worse used, for they are crueller at *Oxford*, then you can be at *Westminster*, and to be sure, you shall be quartered into as many Sections as you write; But let me examine you.

Brother *Anlicus*, you have jested, and *Libelled* long, and under the *Broad-Seal*, and no man *reproved* you, because you had your Commission from such *Authority*,

Mlob: 5 A 1643

you

you have talkt your pleaſure againſt the *Parliament*, and *rail'd* as much in one yeer, as well husbanded, would have ſerved you three; I muſt tell you, we like you not in *Scotlond*, for you make no Conſcience of your Wit, nor your Pen, but you make lyes ſeven ſcore miles long, nay you have ſome lyes, which reach from *Oxford* to *Edinburgh*.

Brother *Britanicus*, you are but lately begun, yet you jeer well for your time, we like well on you, you are honeſt with your Wit, and you make no jeſts to betray your country.

Brother *Aulicus*, you are too buſie with the good Ladies, and Citizens wives of *London*, and they cannot meet at a Churching or Viſiting, but you accuſe them of *State-buſineſſe*.

Brother *Britanicus*, you meddle with Her *Majeſtie*, as if ſhe were *King*, perhaps it is His Majeſties pleaſure to have it ſo, or He cannot help it if it be ſo, and why do you talk of it?

Brother *Aulicus*, you jeer at Sir *Arthur Hazelrig*, and Colonell *Fines*, can you not let men of quality alone beſide you? can you not tell News, but you muſt abuſe ſome? good Brother, leave this, and be better conditioned.

Brother *Britanicus*, you ſay Maſter *Aulicus* hath no Wit, from the 17. of September to the 23. I think you wrong him a little now, and but a very little, for upon the 20. day I read ſomething that made me laugh:

And whereas you ſay, your laſt Victory hath frighted him out of his *Wit*, can you blame him? it is a wonder if ever he be in his Wits again; and if your laſt Victory did him ſuch *harm*, pity him, and with his amend-

amendment be ſo *charitable*, as to forbear Victories hereafter.

Brother *Aulicus*, you *ſlander* the city of *London*, with *Diſcords* and Factions, *fie*, is this your goodneſſe at *Oxford*, if you hear of Differences, come and *make peace*; and I wonder how ſuch fires ſhould be kindled this *winter*, when you keep the Coal-pits at *Newcaſtle*; Brother *Aulicus*, rejoyce not at Factions abroad, and laugh not ſo at 40 miles diſtance; I hear of as many at *Oxford*, for you have *parties*, though all be bad enough, yet ſome are the worſt, though all be *Malignants*, yet ſome are Proteſtants, others Papiſts.

Brother *Britanicus*, you tell them at *Oxford* of Cords and Tiburn, I had rather you lamented their *misfortunes*, and give them ſome good *Exhortations*, to be better hereafter, councell them to be leſſe malignant, leſſe treacherous, leſſe conſpiring, and they ſhall come to more honourable *Funeralls*.

Brother *Aulicus*, you call them Browniſts, and Anabaptiſts, this is ill done, if they at *London* will not be ſuch *Proteſtants* as you at *Oxford*, will you miſcall them? if they at *London* can be devout without Organ-pipes, and Singing men, that is, without Whiſtlers, if they can be content with a *plaine* Presbiter without a fat Biſhop or greaſie Metropolitan, if they can *excommunicate* without a Chancellor and Parator, will you call them Browniſts, and I know not what? be wiſer, and love good Proteſtants.

Brother *Britanicus*, you touch his Majeſties Declarations, and cals the reproaches his, doe you thinke you may do it ſafely, for ſome of his Divines have writ *Bookes* of his *Prerogative*, and ſome of his *Lawyers*, and

they affirme he may call or miſ-call whom he pleaſes, and ſlander his *beſt Subjects*, ſo it be in his own *Dominions*; and ſome of them were of opinion, he might call us all Rogues, Raſcalls, Traitors, Rebells by the *known Lawes*, this was the Judgement of his ableſt *Stateſmen*; but well, I would not have you *call* them his Majeſties in plaine *downe engliſh*, but his evill Councellors, that is good manners.

Brother *Aulicus* you jeere theiraſſembly, and call them *Crafts men*, why do you ſo? ſuppoſe they will have no Biſhopricks, nor Deanries nor Prebends, have you not then the moreat *Oxford* for your ſelves? you may gaine more then you thinke on, enjoy your Abbies and your Priories to your ſelves & be quiet, do not meddle ſo much with the honeſt Miniſters, for had you not ſtirrd them before, you had ſet ſtill in *Lambeth*, and gon gallently in your Tippets and Rochets.

Brother *Britanicus*, you tell them of their *cruelties* in the ſervice at *Hull*, and their rayſing of *Batteries* of their dead bodies, you ſhould be ſparing and ſpeake lower, they were lately but halfe moones, breſtworkes and ſconces, made up of his Majeſties *dead* and loving *Subjects*, yet I thinke by this time, they are full as high.

Brother *Aulicus*, you meddle with my Lord of *Warwick* at Sea, and you jeere at pleaſure, and lye too, you do not well to lay hold on the *Admirall*, when you cannot come by the *Ships*; I muſt tell you they are better in the Parliaments *hands*, for if your *Pennington* had had them, he hath ſuch a ſcurvy Theeving humor, he would alwayes have bin *Pillaging* and Dunkirking, and Plundering the very *Ocean* it ſelf.

Brother *Britanicus*, you make your ſelfe merry with the

the Nobilitie and Gentry that were *Slaine* in the Battell, oh take heed of laughing at dead men, they have ghosts, and their *Spirits* can walke from *Oxford*, for they do not die there, but one *Malignant Soule* passes into another Malignant body; you are very pleasant with those that be wounded too: Oh Brother be mercifull, stay till they be healed, and then jest them to death, I would not have them under your hands, and the Chyrurgions at once.

You very lovingly have *Printed* Mr. *Aulicus list*, and accompt of his losse, this is honestly done for the encouraging them at *Oxford* for one truth, and make them reforme and tell more.

And now Brother *Aulicus* I am to tell you plainly, I am come to take *Britanicus* part; and to tell you if you leave not your lying, your swearing, your cavaliering, your *Massing*, your Prelating, we have twenty Thousand in Arms, to reduce you to *better conditions*.

We are satisfied in *Scotland*, that you have got our *King*, and swears, and protests, and makes lyes for him, and we are resolved to come in and remove you, and all your company, your bad Lords and Gentlemen, your fat swingers the Bishops, and your men in white sarkes or Surplisses, how caw you them? And now adieu for this ance, and go tell them at *Oxford*.

From *Edinburgh* I can informe, they are restlesse till they be upon their march and expedition for *England*, they know their cause is their own, and are sure to suffer next, they had suffered first, but the gude providence and their gude brethren of *England* helpt them; And whatever your Malignants say here to dishearten you, do not believe, for I tell you, our gude Nobility, our

gude Gentry, and Commons are all for you, and have they not gude reaſon?

Firſt, the holy *League* and *Covenant* they have made, and then the deſignes of late they have diſcovered concerning the bloody Plots againſt themſelves as well as you, the Lord of *Antrims*; then your brotherly aſſiſtance in the time of the *French* expedition, when our *Queene* would have ſet up Croſſes and *Rome* againe; we remember your Nationall refuſall of ayding or contributing in a Warr againſt us, in your full Parliament, and we eſteeme no more of them that drew blood of us then, then of a crew of *Traytors*, and Rebels, and *Papiſts* that had unlawfully aſſembled & *ſeduced* our *Prince*; we remember your many private & friendly tokens & contributions at that time, your honeſt endeavours in your own Army to prevent miſchiefs; we remember your late expreſsions and loves to us, and above all, to the Kirke, we ſcorne in our hearts, deare brethren, to leave you, we will fight for you with Hand and Heart, and Bonnet, & Lance, and Jack and all, againſt the foul Linmers the Malignants, the Papes, Prelats & all; nor will we leave till we have ſweepd your Kingdom, & bruſhed it as wel as our own, away with your curſed Hierarchy.

For the preſent readineſſe of our Army, we are in a gude poſture, Commanders, Souldiers and all, and our Noble Generall *Leſley* hath rouzed up himſelf, we are all provided Ammunition and Arms, we want a little Advance-money, were we not poor our ſelves, we ſhould not ask a penny, but we will aul put our Publique Faiths together.

For our Commanders and ſome beſides, in gude Faith it is true, His Majeſtie hath been nibling at them, and

and bids and offers largely, if they will ſit quiet, but we know who gaue him this Couucell of old, we haue ſome amongſt us would fain be doing, and whiſpering ſome Court-Tales in our ears; But I warrant you Brethren, fear not; do you think we are ſo fond to let our ſelves be fair ſpoken out of Religion, and Glory we have gotten before, I trow not.

For *Newcaſtle*, it is fortified, but we have a gude partie within that loves us, and for the Popiſh Army, we think you will keep them play behinde, as we ſhall do before, and I warrant you the Coals and *Newcaſtle* are our own.

For *Barwick*, there are truſty Commanders, Maſter *Barley* the Parliament-man is one there, and many gude people are come out of *Northumberland* to help us there, we have a ſtrong Garriſon part of our Army is advanced thither already.

For the *Holy-Iſland*, there are a ſort of faithfull Souldiers, and cock-ſure to the Parliament, and now and then they are walking abroad taking air and Cavaliers.

For *York*, there are many Cavaliers in it, and there is a crew of Commiſſioners, which call themſelves a Committee, and do your Parliament a great deal of wrang, they deſerve not ſike an honorable Name; they Tax and Seſſe; and Pillage and Plunder, and all by the known Laws.

For *Hull*, that brave Lo. *Fairfax* hath ſent them away from that great work they had raiſed, and taken divers priſoners, with their Arms and other Engines they wrought with, and hath beat them off, it was about a place called *Scowskots*; the *Newcaſtles* Army grows thinner every day, for he knows not what to do with

with them well, they in *Lincolnſhire* and *Lancaſhire*, and we in *Scotland*, ſhall make him not know whilk way to turn himſelf.

And many rare mercies at *Hull*, I will ſpeak to the honour of your Cauſe, the Popiſh Army hath made many a ſhot into the Town, and hath not kild any, and no harm done, but to the Malignants houſes; Admirable Providence, that directs the Bullets, all the Town are my Witneſſes.

And now be couragious, good Brethren of *England*, we come with all ſpeed; Your Cauſe is the beſt that ever was; And, love your gude Parliament, you never had ſike another.

This is Licenſed, and Entered into the Hall-Book according to Order.

London, Printed for *Laurence Chapman* and *Laurence Blaiklock*, and are to be ſold at their ſhops at Chancery-lane end, and at Temple-Bar. *Octob.* 5. 1643.



I F
To

Wher
Thou

Firſt
We

One
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The Humble Petition
Of the
House of Commons.

IF *Charles* thou wilt but be so kinde
To give us leave to take our minde
Of all thy store.

When we thy loyall Subjects finde
Thou hast nothing left to give behinde,
Wee'l aske no more.

First for Religion it is meet,
We make it goe upon new feet,
'Twas lame before.

One from *Geneva* would be sweet
Let *Warwick* fetch't home with his Fleet,
Weel ask no more.

Let us a Consultation call,
Of honest men, but Round-heads all,
God knowes wherefore.

Allow them but a place to bill,
Gainst Bishops Courts Apocryphall,
Wee'l ask no more.

Let him be hang'd that Surplice weares,
And Tippet on his shoulders beares;
Wrags of the Whore
Secure

A

Octob: 5 1643.

Secure us from our needleſſe feares;
Let *Prin* and *Burton* have their eares;
Wee'l ask no more.

Reforme each Univerſity,
And in them let no learning be;
A great eye-ſore.

From thence make James Arminians flee,
Should any have Free-will but wee?
Wee'l ask no more.

Leſt the Elect ſhould goe aſtray,
Let Coblers teach them the right way,
To Heavens doore.

And leſt their ſoules ſhould weare away,
Let them the Siſters underlay;
Wee'l ask no more.

Next for the Biſhops Hierarchie,
Oh the word ſounds ſo ſcurvily,
Lets hear't no more.

It nere was taught, the Apoſtles by
Lay-Elders may the place ſupply;
Wee'l ask no more,

Next for the State we think it fit,
That Mr. *Pym* ſhould governe it,
He's very poore.

The money that's for Ireland writ,
Let them have the Devill a bit,
Wee'l ask no more.

For ordering the Militia,
Let us enact a new new way,
Nere heard before.

Let

Let the great Counſell beare the ſway,
If you will give us leave, you may;
We'l ask no more.

In this we will not be denide,
Becauſe in you we'l not confide;
We know wherefore.

The Citizens their plate provide,
Doe you but bring in yours beſide,
We'l ask no more.

Now if you will make *Hull* your owne,
There's one thing more we muſt ſet downe,
Forgot before.

Sir *Iohn* ſhall then give up the Towne,
If you will but reſigne your Crowne;
We'l ask no more.

FINIS.

His *Majeſties* Anſwer, to the aforeſaid Petition.

I *Charles* your King will be ſo kinde,
To give you leave to take your minde,
Of all my greateſt ſtore.

When I you loyall Subjects finde,
And you thoſe Members have reſign'd,
Which I have ask'd before.

Or when Religion is all your cares,
And London has ſuch heads of theirs,
As they have had before.

When *Warwick* from Geneva dares,
New printed bring the Common Prayers,
And reade them publick ore.

When all your Conſultations tend,
To pay what you have made men lend,
God knowes why or wherefore.

When you will no more ſay you'l ſend,
And bring me ſurely to an end,
I know you'l ask no more.

When your *Smectimnius* Surpliſſe weares,
Or Tippet on his ſhoulder beares,
Thoſe rags of Babylons Whore.

When

When *Prin, Burton,* and *Baſtwick* dines,
With your good leaves but ſhew their eares,
I know they'l ask no more.

When what I have borrowed I ſhall ſee
You have paid each Univerſity,
Out of the City ſtore.

And Doctors Chaplaines Fellowes be
Freewillers of Plurality,
I know you'l ask no more.

When the Elect ſhall make ſuch haſt,
By the Brethren to be imbrac't
In Tubs behind the doore;

When Coblers they ſhall preach their laſt,
All Conventickles on a Faſt,
I know you'le aske no more.

Whhn Biſhops all the houſe adorn,
And Round-heads for their abſence mourne,
A great, agreat eye ſore.

When every Citizen leſſe ſcorns,
Lord *Wentworth* head, then *Eſſex* hornes,
I know you'le aske no more.

When you no more ſhall dare hereafter,
A needleſſe thing, and gaine much laughter,
To aske things granted before;

When *Pim* is ſent to Irelands ſlaughter,
And nere more hops to mary his Daughter;
I know hee'le aske no more.

When you have found a cleer way
For ordering the Militia,
Which I neer heard before;

When *Atkinſon* on the Trayning day,
Should dare his Office to bewray,
I know hee'le aske no more.

When naught to me ſhall be denied,
And you ſhall all in me confide,
There's reaſon good therefore:

When *Denmarke* ſhall for me provide,
And all the *Scots* be on my ſide,
I'le make you aske no more.

Laſt when you ſhall make *Hull* my owne,
The one thing more I will ſet downe,
Which I forgot before;

When I am got into the Towne,
I'le make ten more beſides that clowne,
Shall never aske no more.

FINIS.

Oxford

Oxford *Riddle*.

THere dwells a People on the Earth,
That reckons true Alleagiance Treaſon,
That makes ſad Warre a holy mirth,
Calls madneſſe Zeale, and nonſence Reaſon;
That findes no Freedome but in ſlavery,
That makes Lyes truth, Religion Knavery,
That Rob and Cheat with yea and nay,
Riddle me, Riddle me, what are they?

That hate the fleſh, yet firke their Dames,
That make Kings great by curbing Crownes,
That quench the fire, by kindling flames,
That ſettle Peace, by Plundring Townes,
That govern with implicite Votes,
That ſtabliſh truth, by cutting throats,
That kiſſe their Maſter, and betray,
Riddle me, riddle me, who are they?

That make Heaven ſpeake by their Commiſsion,
That ſtop Gods Peace, and boaſt his power,
That teach bold Blaſphemy and Sedition,
And pray high Treaſon by the houre,

That

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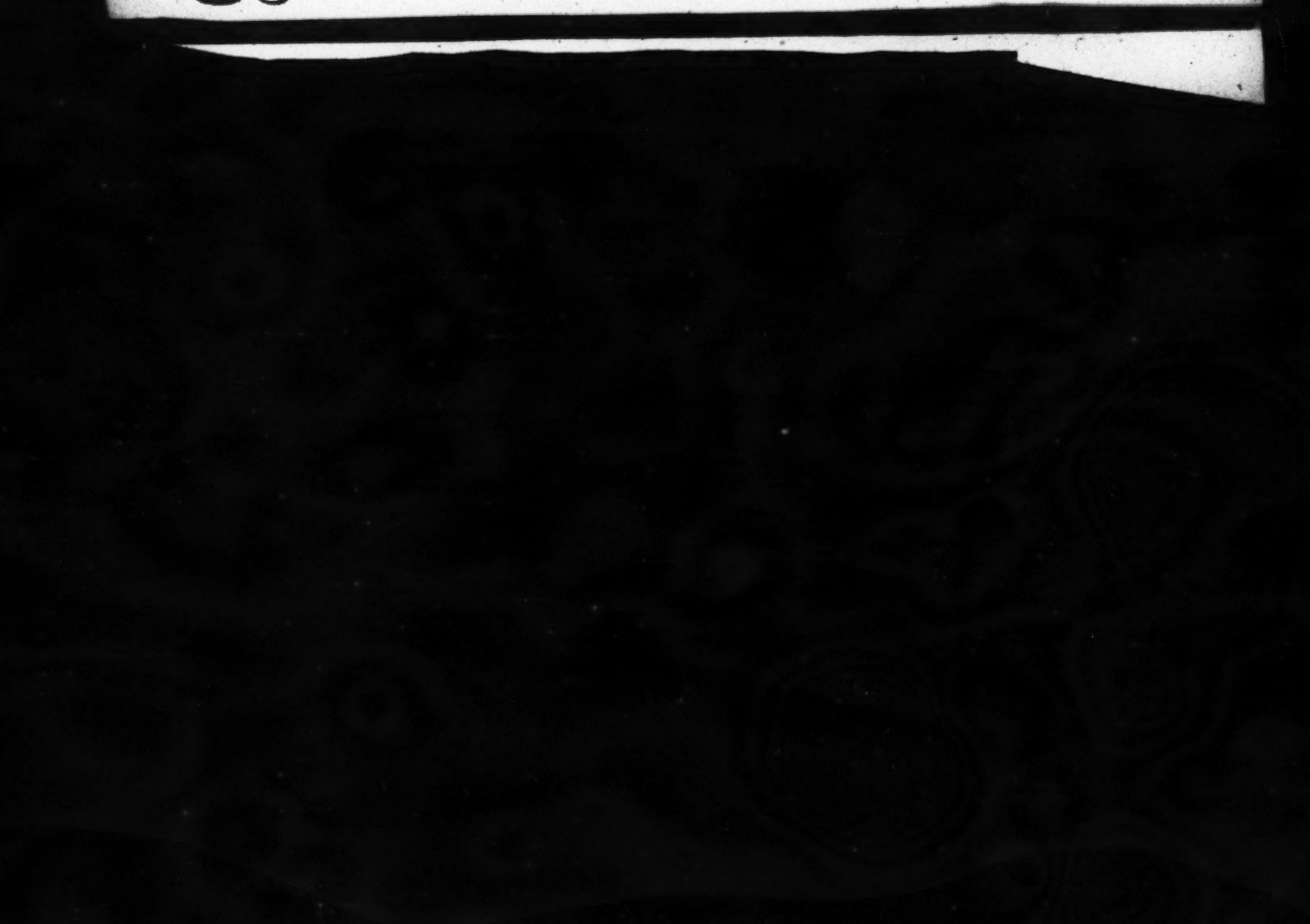
That

That Dam all Saints but ſuch as they are,
That wiſh all Common, except prayer,
That Idolize *Pim*, *Brooke*, and *Hy.*
Riddle me, riddle me, who are they?

That to enrich the Common wealth,
Tranſport large Gold to Forraigne parts,
That houſ't in *Amſterdam* by ſtealth;
Yet lord it here within our gates,
That are ſtaid men, yet only ſtay
For a light night to runne away,
That borrow to lend, and rob to pay,
Riddle me, riddle me, what are they?

FINIS.

Printed at *Oxford* by *Leonard Litchfield*. 1643.



K. Pr. London Speciall Passages

A Number 25/55.

CONTINVATION

Of certain Speciall and Remarkable passages informed to the PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 29. of *September*, till Fryday the 6. of *October*. 1643.

Containing these Particulars, viz.

1. Excellent Newes from Sir *William Brereton*, with a true and punctuall relation of sundry remarkable passages in his besieging of *Shrewsbury*.
2. A true relation of Prince *Ruperts* late advance from *Oxford* with a party of Horse on a pretended designe to relieve *Shrewsbury*, Of his plundering progresse in *Northampton* and *warwickshire*. Of a brave defeate given him by the *Northampton* forces.
3. A true relation of the French Ambassadours landing at *Rochester*, the apprehending of that great Iesuite Master *Mountague*, his bringing up to *London* and commitment to the Tower by order of Parliament.
4. Of a Declaration agreed upon by the Parliament upon the Popes Bull to Canonize all them for Saints that die in the Catholique cause against the Parliament.
5. A true relation of the last newes from *Hull*, with severall passages of the Seige there, and a brave defeate lately given to the Popish Army before *Hull*.
6. A true relation of some proceedings of Parliament this weeke touching the tryall of the Arch-bishop of *Canterbury*, and their agreeing upon 10. Articles of High Treason against him.
7. Some further proceedings of the Parliament this weeke against Doctor *Featley*, the conferring of his Livings at *Lambeth* and *Acton* upon two worthy Devines of the Assembly, and some other passages concerning him.
8. The last and true news from *Scotland* and some proceedings of the Parliament upon the same on Thursday last.
9. More news from *Oxford* of the Kings electing divers new Officers of State there, And of Prince *Ruperts* returne backe to *Oxford* from his Plundering progresse in *Northampton* and *warwickshire*.
10. More news to the Parliament from the French Ambassadour at *Graves-End* on Thursday last, and of their appointing some Members of both Houses to goe downe to him there and bring him up to the Parliament.
11. Lastly, some new Orders of Parliament for the further taking of the Natinall Covenant throughout the Kingdom.

October 6. Printed for *Francis Coles*, and *F. Leach*. in the *Old Baly*. 1643

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to the Parliament, and otherwise from divers parts of this Kingdome.

From Thursday the *29.* of *September* till Friday the *6.* of *October.* 1643.

THe lines of my discourle at this time in continuation of this intelligence, shall be first of the prosperous proceedings of Sir *William Brerton* and Sir *Thomas Midleton* in their besieging of *Shrewsbury*, from whence we had notice on Munday last, That they are about seven thousand strong, and have prosecuted that siege with such judgement and valour, they have not as yet received any considerable losse in all their attempts, that they have made their approaches very neare the Towne, and gained the Bridge, whereby they raise their batteries to the great annoyance of the enemy, and since that by another messenger informed that they had entred part of the suburbs, and pursued their approaches with such Anymosity, & brave Courage that in al probability if there be no interruption by some parties from *Oxford* falling on their backes, the Town cannot hold out many dayes; but the truth is such, hath hitherto beene our misfortune, that the enemy hath gained al the advantag that possible might be to releiv their party by second supplyes before we can have intelligence or take a fit opportunity to relieve ours.

And from *Oxford* we have it credibly informed, that Prince *Ru-*

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Vrry perfideous Vrry and ſome others with a conſiderable ſtrength of Horſe went from thence about the end of the laſt weeke with intent as tis generally reported, to relieve *Shrewsbury*, but others give us good reaſons to believe (if it bee ſo) their party of Horſe will not be any waies conſiderable to diſturb the ſiege (if the Towne be not taken before they come) but rather conceive they are gone to *Weymouth* to be a convey to ſome proviſions of Powder, Shott and Armes ſent from *France* thither to aſſiſt the King in this moſt unnaturall warre againſt the Parliament and Kingdome.

And now I am writing ſomething touching *France*, it may not be amiſſe to take notice, how that great aſpiring Ieſuiticall *Engliſh* Papiſt *Walt Mountague* was lately taken at *Rocheſter* in a diſguiſed habit like a *Frenchman*, and pretending himſelfe to be one of the retynue to the *French Ambaſſador* (who is alſo landed there, and preparing to come to the Parliament) but being ſearched had two Letters found about him, the one to the King and the other to the Queene and ſome other papers of conſequence, which are come up to the Parliament, but not as yet broke open, and Mr. *Mountague* by an Order of Parliament brought up to *London* and Committed cloſe Priſoner to the Tower, till the further leaſure of the Parliament examine him and bring him to a juſt Tryall and puniſhment according to his demerit.

Of the Bull the Pope ſent into this Kingdome to Cannonize thoſe for Saints that die in the Catholique cauſe againſt the Parliament you have heard ſufficiently already, but will ſudainly have more ample ſatisfaction when the Bull it ſelfe is printed with a Declaration upon it by Order of Parliament, and will doubtleſſe convince the moſt ſtony hearted Malignant if his ſences be not infatuated, and let all the world ſee, that the ſetting up of Popery in this Kingdome, is the cheife quarrell of this Warr by thoſe that pretendy the fight for the King againſt the Puritant Parliament of England.

Hull, by the report of the Malignants in *London* hath been ſundry times taken this weeke, but let them reſt ſatisfied in this, that on Munday laſt there came a Gentleman to Towne that was there

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on the Thursday before, and reports they were then in a very good condition, and no wayes dreaded their Enemies forces, who not withstanding their potency neare approaches, and many shot they had made into the Town, there was no considerable losse sustained by the Town, since the first sitting downe of the siege there.

And further from those parts on Tuesday we have it Credibly certified that the Earle of *Manchester* hath sent from *Lynn* in *Norfolke* by Sea to *Hull* a supply of such provisions he had hence they stood any wayes in want of, and that the Garison there by a sally out had given the Enemy a great repulse, beat them from two of their cheife workes they were raising to the prejudice of the Town killed many, tooke some Prisoners and forced them to Retire above a mile backwards insomuch quit raised their siege.

The house of Commons on Tuesday spent some time about revising the Charge against that Metropolitane incendiary of our present troubles the Bishop of *Canterbury* intending as tis conceived to turne him over to the Kings Bench to receive his tryall this next Terme, upon the Tenne Articles of High Treasons alleadged against him, of which afterwards you shall heare more.

Doctor *Featly* you heard the last weeke was voted out of his livings at *Lambath* and *Acton*, had all his temporall Estate, Goods, and Library of Bookes sequested, voted out of the Assembly of Devines, and himselfe committed Prisoner to the Lord *Peters* House as a just reward for his perfiduousnesse, and seeming complyance with the Parliament and assembly, that hee might the better betray all their Councells and consultations to them at *Oxford*, And this weeke by vertue of an Order of Parliament his Liveing at *Lambeth* is conferred upon Master *White* of *Dorchester*, and another Divine under him, and the other living at *Acton* upon Master *Nye* a grave Divine, and one of the Assembly; these Gentlemen you may see can content themselves with each a part of these livings, though the good Doctor was not satisfied with the whole, but solicited very importunately by his Letter to the Bishoppe of *Armath* at *Oxford* to have a Deanery also conferred upon him.

For the *Scotch* Affaires at the present there is only thus much to

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be informed of, that we heare for certaine they are in a great forwardneſſe in *Scotland* of raiſing a Gallant Army of 22000. Horſe and foote to come into this Kingdome, and 10000. more to remaine in Gariſon for the better defence of that, that Generall *Leiſley* comes their Generall, that they have already put a Gariſon into *Barwick* the better to cleare the paſſage for the advance of the whole body, and that ſince the placing of that Gariſon, a great many of the honeſt true hearted *Northumberland* men have caſt of the *Newcaſtles* Popiſh yoake under which againſt their wills they had a long time been ſubjected, and are now come into *Barwick* to Ioyn with the *Scotch* Forces for defence of the King, Parliament true Religion, Lawes and liberties, againſt all Papiſts and Atheiſts that endeavour their ruine.

And further on Wedneſday laſt there was Committees from the Parliament appointed to ſit in *London* to take Order for the ſpeedy raiſing of the advance monyes for the *Scots* which (as I am enformed) will be in a readineſſe to ſend away within few dayes, and on Thurſday the Lords in Parliment at a Conference of both Houſes declared their Concurrence with the Commons for the Ratification of the Articles of the Treaty with the *Scots* in all things in ſubſtance as was deſired upon the agreement for their ſending of forces into this Kingdome.

Which Articles of Agreement and letters to our Commiſſioners in *Scotland* are preſently to be diſpatched away for *Scotland* and will doubtleſſe be a meanes to put the more life and vigour to the *Scotch* diſpatches when they ſhall underſtand how freely the Parliament and Kingdome of England on their parts have concurred in all things as was deſired by them.

From *Oxford* by an expreſſe on Thurſday laſt we have it againe confirmed that the Lord *Grandiſon* lately dyed there, and as a true teſtimony of his endeared affection to the Catholique cauſe hath left the whole diſpoſing of his Eſtate in truſt, to that grand Papiſt the Marquis of *Worceſter*; That there hath alſo beene new honours lately conferred upon ſundry of the Queenes great favorites at Court, eſpecially the Lord Cottington made Lord Treaſurer, and the Lord *Digby* (long ſince accuſed by the Parliament

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ment of Treaſon, and by his Majeſties owne Proclamation proclaimed a Traytor, made Secretary of State in the Roome of the Lord *Faulkland* killed at the fight at *Nubery*.

And touching Prince *Ruperts* ſuppoſed deſigne with a party of Horſe from *Oxford* to relieve *Shrewsbury* (ſtill ſtrongly beſieged by Sir *William Brereton* if not already taken as ſome report) we are now certainely informed that the good Prince of Robbers in purſuance of his moſt accuſtomed deſignes, in ſtead of going to relieve *Shrewsbury* which he underſtood to bee a ſervice too dificult for his undertaking, hath beene a Plundering voyage about *Northampton* and *Warwickſhire* to compell Contribution money and forrage for proviſions, of which wee heare they have no great plenty at *Oxford*, And that the *Northampton* forces having good intelligence of the whole deſigne, with the aſſiſtance of ſome ſupplyes from *Coventry* (as tis ſaid) watched their fit opportunity, and when the Cavaliers had moſt cruelly pillaged the Countrey and were about to returne backe to *Oxford* with their plunder, They fell upon the Reare of them, and by a Gallant encounter cutt off and ſurpriſed about three Troopes of their Horſe, tooke many Priſoners, a great part of their plunder, and returned ſafe with it to *Northampton*, and ſent the plunderers backe to *Oxford* to bemoane their bad ſucceſſe, whether wee are certainely enformed they are againe returned without making any further attempt towards *Shrewsbury* as was ſuppoſed.

Touching the French Ambaſſador whom you heard of before was landed at *Rotheſter* and comeing up to the Parliament, both Houſes received notice on Thurſday morning that he was come as farr as *Graveſend*, and that he had brought letters of credence to the Parliament from the Queens Regent in *France* upon ſpeciall affaires (which is ſo farr as may be gueſſed touching a compoſure of our preſent diſtractions) whereupon the Parliament to manifeſt

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their tender respects of any Embassy coming unto them from the Kingdome of *France* appointed some of their Members viz. one of the Lords House and two of the House of Commons to go presently down to Gravesend to entertaine the said *Ambassadour* with all due solemnity from both Houses of Parliament and to accompany him up to *London*.

And by Order of Parliament *Sommerset* House in the *Strand* is fitted with all manner of Accoutrements for his further entertainment, his name is said to be *Mounsieur De-Cresey* and a man of great eminency in *France*.

One word touching the Nationall Covenant which with much cheare fullnesse was taken in sundry Parishes of *London* on Sunday last, and those that then tooke it not (conceiving themselves not sufficiently fitted in so short warning) are appointed to take it the next Lords day, after which it is forthwith to be sent downe into all Counties of the Kingdome, and I doubt not will be with as much alacrity and expedition also taken by them, and in the interim there are a great number of the Nobillity, Gentry, Officers of the Army and other strangers now residing within the Citty of *London* and *Westminster*, that have appointed to take the said Covenant this Friday morning at Saint *Margarets* Church *Westminster* in the like manner as others of them did at that place the Friday before & Master *Carroll* of *Lincolnesse-Inn* is apointed to preach unto them before they take the Covenant as aforesaid.

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A DISCOURSE UPON QVESTIONS

In debate between the KING and Parliament.

With certaine Obſervations collected out of a Treatiſe called, The Difference between Chriſtian Subjection, and unchriſtian Rebellion.

HAving been a by-ſtander, and obſerving ſo well as I could how this great game hath beene played on both hands; betweene the King and Parliament; I have wondred to finde (conſidering the Declarations on both parts) that with great expence of time and money they have made a ſhift to argue themſelves into a civill warre. And the the wonder is no leſſe to heare the varietie of opinions; ſome aſſerting his Majeſties proceedings, ſome the Parliaments, and ſome affirming that the thing in variance belongs to neither, divided from the other; for (ſay they) it is but who ſhall rule arbitrarily, in caſes to which the Law hath not fully or not at all extended; which the King calls his Prerogative, the Parliament (as matters now ſtand) theirs.

To take the better view of the preſent differences, looke a little way backe upon the actions of precedent times. It hath beene the generall beliefe of this Nation (upon what reaſon I cannot judge) that the deſigne of his Majeſties late father King James was to wynde up this government to the height of France, the better to hold correſpondence with forraige Princes, whoſe power encreaſing their riches, and both together their reputation, it was a ſhame to be left behind, but finding the times averſe, and being the beſt Aſtrologer in the world what the ſucceſſe ſhould be of his owne actions, he betooke himſelfe to the ſatisfactions of his age which he could acquire, and left the complement of this to his Majeſtie that now is, in whoſe perſon were concurrent a title indubitable, ſetled by a ſucceſſion, and the activitie and glory that is inſepa able to youth, and the freſh aſſumption to the Throne of three Kingdoms.

The firſt diſſolved Parliament (to ſtumble at the firſt ſtep) ſeem'd omi-

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nous to ſome, others tooke it for a tryall, and in purſuance of the deſigne. And the rather for that (his Maj ſties Proteſtations to govern by the laws, and his late anſwer to the petition of right notwithſtanding) the exaction of loane money immediately following, the erection of Monopolies, and the forcible taking of the Subſidie of Tunnage and Poundage, begat an univerſall diffidence in the people of his Majeſties perſonall promiſes, and an opinion, that his beſt reſolutions were eaſily overthrowne by the counſell of others, and ſo conſequently that his actions were not his owne: which opinion true or falſe when ever it got beliefe, hath proved fatall to the Princes or to the people of this Kingdome: For the Nation hath hated to be governed by many Viceroyes, and reſents to inſolencies in their Princes ſo much as defects, rapes, murthers, and particular depredations, being more tollerable, when the vertues of the Kingly Office have a happy influence and latitude upon the whole bodie of the Common-wealth. And yet to ſpeake a truth, the ſame argument that aggravates the violations in government may be a reaſonable excuſe for his Majeſtie (and the ſame that the reverence of the Engliſh nation to their Princes hath ever uſes) thoſe acts of injuſtice were not the kings but his Miniſters: for what other opinion could the king retaine, then what the Judges delivered for law, and the Divines for Goſpell: for theſe had made a generall definition of a king, and applyed it to all Princes, and thoſe had made a generall day of judgement upon all the laws, and ſubdued them to the will and pleaſure of thoſe Princes: and being mind full of their owne intereſt, and how much it concerned them to make the king abſolute, whom they had hope abſolutely to rule: they would needs make a king by the ſtandard out of Gods Word, that his ſubjects might be ſlaves for conſcience ſake: And by examples taken from the kingdome of the Iewes, they inveſted him with power eſſentiall to his office, to uſe at pleaſure the perſons or eſtates of his ſubjects; of a divine inſtitution, incomprehenſible by lawes, if neceſſitie require a variation and under heaven no other Iudge of that neceſſitie beſides himſelfe: And having placed him in the ranke of Gods gave him the like election, to governe the World by ſecond cauſes, the fit officers of nature, or by miracles and wonders, effects of his immediate interpoſition; by the grand Councels, Iudges, and inferiour miniſters of the Lawes; or by Patents with *non obſtantes*, Proclamations, and a divine prerogative.

But to ſay a truth his Majeſtie hath of late admitted a better information of this kingdome of government; and hath given many aſſurances by proteſtation to innovate nothing, yet this ſatisfies not, and the reaſon would be examined; as alſo what thoſe difficult queſtions are, whereof the ſword muſt needs make the reſolution.

The ill ſatisfaction the people receive, notwithſtanding the kings mighty proteſtations to governe by the laws, to defend the proteſtant religion,

Priviledges of Parliament, &c. springs out of this Jealousie, that if it come into his Majesties power to doe otherwise, he will doe so. For who can thinke (say they) having the same maximes in his mind, and the same counsell in his eare, that he hath had; that hee will doe otherwise than hee hath done: That he will after the ruine of this Parliament, refuse the fruition of that which hath cost so much labour, when the danger is passed: who will believe he will have recourse for aid and advice to Parliaments; when he shall remember to what sad exigents he hath beene reduced by them, (whereof that himself was any part of the cause shall be hid from his eyes) how averse they are in their composition from the Genius of the Court, how apt to be misled by a few, how unfit councellers in matters out of their usuall cognizance, wanting abilities to advise and modesty to be silent, how slow and lingering the remedies are for the maladies of the Commonwealth: who will not think how much better it is for the King (if he can) to satisfie the people upon the word of a King, on the word of a Gentleman, that their grievances shall be remedied as well without a Parliament? who will not believe that he will rather choose to be the father of a Militia of his owne, who receiving their livelyhood out of his Coffers, shall helpe to fill them; by whose hands he shall have power to mow the fertil meadows of Britain as often in the Summer as he pleaseth. And what shall hinder? the Law? no; there shall be the same imminent necessitie that was pretended before, and there shall not want both Divines and Lawyers that shall say the King and his private councell are sole Iudges of that necessitie, shall the Kings promises and protestations hinder? I cannot tell, it may be so, I wish the people of this Kingdome had such confidence in his Majesties personall promises, but if the King cannot himselfe tell, i no King nor private man can tell, how his Councels and resolutions may change, when the state and condition wherein he made them is changed: if humane nature easily relapse to those things that it loves, and if the resumption of such illegall power, suggest not only the sweetnesse of riches and dominion, but by false arguments comes apparelled with necessitie of the kingdoms preservation, I know not whether naked words subject to so much varietie of construction will be of force to resist so great temptation.

Hazael being but a private person, thought himselfe much injur'd when the Prophet made that cruell Character of his future behaviour, Am I a dog? yet he was so dogged, and few (perhaps) that knew him would ever have thought it. Therefore if his Majestie will have those promises believed, let him not apparantly go about to place himselfe in such a condition, that he may breake them at his pleasure.

I know the Allegations for the manner of his Majesties present proceedings are, first the just vindication of his royall Prerogative (whereof it is pretended violation hath beene made to the prejudice of himselfe and the

people) and wherewith he is trusted by God; which trust he may not de-
sert, for God's sake, his owne, and his peoples.

For the Prerogative of Princes (so much talked of, and so little known) it may in briefe be said, That all Princes have gaind Dominion by force or by bargaine. For to say that Adam, if he had lived to this time had beene king of the whole world, and therefore the king is first in order before the people, his naturall vassals; and production is an Assertion invented to flatter Princes, for all men know that the multiplication of Colonies in Regions far distant from the first rules of Nations, must impell the necessitie of erecting many independent governments, and the necessitie will bee as great in the independency, as for the multiplicitie) therefore by force or by contract they must commence; Dominion got by force, is kept by force and stiled Tyranny, or else it dissolves into Government by contract, and so takes a lawfull forme. Therefore of the nature and latitude of the prerogative that rests in the hands of a Prince, that comes in by agreement with the people; is the now dispute. It may be defined thus: A power to see the Lawes put in execution, and to doe that which is good for the people in cases to which the Lawes have not yet extended; if there were no Lawes (as perhaps there are not many in the first erection of a Monarchy) but that all were trusted to the wisedome and goodnesse of the Prince, yet by all the reason in the world the intendment of that trust was to enable him to doe good, not to doe every thing. Now, where the Lawes are positive the Prerogative claimes no jurisdiction. The corruptions of Princes, and the extravagancies of the people occasioned Lawes, for bounds and limits to both: and it is a thing out of all question, that the first contract would have left no prerogative at all; if all future needs and inconveniences of the government could at one intire view have beene presented to the people; but that being impossible, the discretion of all commonwealths meeting in their representative bodyes, have given a stop by lawes to the progresse of any inconvenience as it hath beene emergent.

His Majestie complaines that he is divested of his legall prerogative. That is, hee is denyed the power to execute the Lawes, with his owne sence and exposition upon them: And the Lords and Commons in Parliament pray to have reduced into a Law that Arbitrary power which hee hath of Custome exercised, in things to which the Lawes doe not fully extend: or to speake shorter, they are not willing to trust him any longer with a power undefined, which they have imployed to their harme but desire to have it defined and limited; that for the time to come it may bee so no more; And this they expect from his Majestie as a duty of his office to the people, who if they are incapable of reason of state, yet are not incompetent Iudges of what is good for themselys; unlesse we shall maintain

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Aruments of *France* in *England*, and to the ſame end; That the people are altogether ignorant of their own welfare, that the King only knowes it; That is beſt with an implicite faith to truſt him, and his Army, and Counſell, with the ſafety of the Common-wealth, and every mans life and eſtate; That when *France* is free from feare of forraigne enemies, the ſubjects ſhall bee diſcharged of the oppreſſions; In the meane time to make himſelfe and his *Mamalukes* formidable to his neighbour Princes he hath transformed millions of Chriſtian ſoules into beaſts, reducing them back to the Elements whereof they were made, yet they muſt not complaine nor defend their Lawes and liberties, leſt they ſeeme to reſiſt Authority: Nor ſupplicate the ſupreame Mageſtrate to governe according to right reaſon, and the Lawes of the Kingdom, leaſt they ſeeme wiſer than their teachers; to be ſhort, I hope it will never be ſo in England. And if the Engliſh Parliament be at ſometime miſtaken (as it is not to bee preſumed that they will bee) yet they are not ſo much hurt by the inconvenience of that miſtake, untill the next Parliament rectifie, as they are, if they ſhall be diſabled from al competency to judg in matters tending to their own welfare.

For the other branch of His Maieſties Allegation that the ſtreightning on his Prerogative is prejudiciall to the people: It is true a Prince of high and magnanimious endowments cannot diſpenſe with that liberty and the influence of his excellent perſonall vertues, if he be too much bound up by the dead letter of the Law; for the actions of ſome have beene tranſcendent to all Lawes or examples; and pittie it had been that they ſhould have beene confined. And (indeed) the people doe loſe willingly of their liberties to ſuch good Princes which proves unhappie to them, when worſe make a title to the ſame liberty, by ſuch Examples; And there is no ſurer a ſigne of a weake Prince, than to conteſt with the people upon theſe Preſidents, rather ſeeking examples for his purpoſe amongſt the actions of his predeceſſours, than deſirous to be himſelfe an example to poſterity. However thoſe Princes that have ſurmounted all Lawes in their glorious actions have been very rare, a feſtivall that comes but once a yeare; which if it came every quarter, yet a good conſtant diet were much better.

It is ſtrange to finde how defective ſome are in the right underſtanding of the Myſteries they profeſſe, what is it that a Prince would have, (that affects not glorious vindications and conqueſts upon forraigne enemies) to live ſafely, plentifully, and beloved of his people, to dye lamented, rich, and of a bleſſed memory; this is all that can accrue to the beſt of the ſonnes of men; And if Princes did not proferre their wills before their profit; if they did not ſhame leſſe to picke lockes, pockets, and their ſubjects purſues, than to ſay, I thanke you; if they did not chuſe rather by force to juſtifie injuſtice, rapine and oppreſſion, then to have any actions of themſelves, or miniſters called by ſuch names, doubtleſſe in a ſhort time they could not

chuſe but arrive at an almoſt abſolute dominion. For the arguments uſed to divert from honeſt accommodations with the people, doe not appeare to me that ever they were entertain'd by thoſe. Heroick Princes that have fill'd the ſtories of all ages with their high and excellent glories, but by ſome of narrow and limited qualifications for government, one argument is, That if the ſame wayes of munificence and bounty by which ſome Princes have ingratiated themſelves, ſhould for ſome deſcents of Princes be purſued, the Crown, regall Authority, and revenue would be deſtroyed, and nothing left whereby to oblige the people or wherein to be liberall. 'Tis true, indiſcreet proſution hath conſumed many Princes (and that is indiſcreet that is miſimployed and loſt) it never avail'd (that I have heard) to the advancement of any, nor doth it extend much further than the Kings chamber; nor is it any Motive of affection in the people to heare, that the King is liberall of his purſe to his ſervants and Favourites. A Princes bounty ſhines in a little ſpheare, if compared with the peoples, as his eſtate is ſmall, compared with the revenue of the whole Common-wealth; his liberality cannot extend to all his ſubjects, theirs may to him; it is not that vertue that exalts him in the opinion of the people. And yet it is a liberality but not conſumptive to his eſtate, nor deſtructive to his authority, but accumulative to both, liberality, juſtice whereof the impartiall diſtribution hath raiſed Princes into the ranke of Gods. And I am verily perſwaded if there ſhould fall out to bee ſo happy a race of Princes, who diſpoſing all particular intereſts, ſhould advance only publike juſtice and utility; The Armes, trafficke, and tranquillity of their people, the honour, induſtry, and ſpirit of the Nations under their command; that in a few deſcents they would become abſolute, and clearely acquitted from all obligation to Lawes, or at leaſt the execution would bee ſo long intermitted that with much difficulty they would ever come in force, and the reſtitution ſeeme as great an innovation, as of late hath been thought of Lawes in force long-layed aſide for want of uſe; And in the times of ſuch Princes we heare not like of prerogative, or liberty, the one is ſurrendred to the will of the Prince, the other imployed to the advantage of the people, and it is an infallible ſigne of great diſtempers in government when ſuch diſputes ariſe.

To conclude the Prerogative is a truſt which (becauſe no lawes are large enough to meet with all accedents) reſides of neceſſity in the perſon, or body politick, where the Soveraignty reſides: And it is true the King is truſted by God with this Prerogative, as all in authority are in their degree to diſcharge themſelves pioully towards him, honeſtly to thoſe under their command: He is alſo truſted by his Subjects, who doe not ſay, they may reſume their power upon breach of truſt, but ſay, they ought not to bee denied when they deſire thoſe breaches to bee repaired and better fortified for time to come, and the truſt exemplified into a Law as occaſion ſhall require:

Nor

Nor is it reasonable for any Prince in the world to say, I have beene trusted, and if I or my Ministers have not in these and these particulars well discharged that trust, yet wee will bee trusted still, and you shall beleeve that matters shall be better hereafter. What the priviledges of Parliament are, is another great question, if under the teame be comprised the King, the Lords and Commons, the question may be better made, what is not within the power and priviledge of Parliament, for 'tis on all hands confessed that the common-wealth may dispose of it selfe; but if the King be divided from them, what are then privileges? truly none at all, if they cannot make a temporary provision to save themselves without the Kings licence; for take away safety, and priviledge is gone; If they be safe, yet if it be better knowne to their adversaries then themselves, and that the continuance be at discretion and good pleasure of another, if any be a more competent Iudge of their safety then themselves they have no priviledge at all, say what they will. Nor can it possible be that both houses have power to preserve the body of the kingdom which they represent, if there not be an inherent essentiall and underived authority in that assembly to preserve it selfe (('is granted in the Princes minority, absence, or incapasity to governe, the power to preserve and provide for the state, rests in the great counsell, and their deligates, doubtlesse the case is the same, if it be on like manner granted that the Prince is divided from the body of his people by evill counsell (to prove if the counsell be good or bad, examine the legality, it appeares in his Majesties expresses: and that of most remarke, is to declare law (which being denied to the great counsell, must needs be taken to reside in the King and his privie counsell) To have sole managing of the arms of the kingdome. And upon misprision of treason to sequester members of Parliament to tryall in inferior Courts. If this counsell be legall it is good. If his Majestie were admitted the best Lawyer in the kingdom: Yet if the laws of this Kingdome have reserved the exposition of themselves to the Law-makers and not to the K. the advise, to appropriate that power to himself is not good, that they have done so, presidents are not wanting where the Judges have humbly praid both houses to deliver their sence of a doubtfull law, If these commissions of Array and breach of priviledges be declared illegall by them that have only power to declare law in dubious cases, then the advise by which they were done is not good, yet concerning this scruple of declaring law; It's true the Parliament cannot declare that to be law which is not. They cannot declare it to be the law of the land that my brother by a second venter shall inherit my land before my kinsman ten degrees off though that were great reason but they can declare that there rests no power by vertue of any trust in any person to convert the forces of the kingdome to the destruction of it selfe. And they may declare it legall to stop the advennues and approches to such power if it be attempted, his Majesty may array Arm and

com-

command his ſubjects againſt the *French* and *Spaniard* not therfore to fight one againſt another, he may Array arm, and command them to ſuppreſſe Rebels ſo legality declared not therefore to oppreſſe the Parliament, th. ſe are not very conſequent to a reaſonable man. It is no ſtrange, nor are the examples rare to find how much Princes may bee miſtaken in the councellors friends and enemies; for how hardly can that man be thought an enemy who ſtudies nothing ſo much as to enlarge the power, and advance the profit of his Prince, Yet the abundant ſervices of ſome have more miſchiefe to their Maſters than forraign armes or combination ever could, was it not taken for good ſervice to invent a new revenue of 200000. l. *per annum* to ſupply the waſted tents of the Crowne. And would not he have bin eſteemed rather a foole than no friend to the Kings profit that had adviſed to lay that downe after it was once or twice paid. Yet in his Majeſties own judgment that tax had better never bin. And it had never bin if the adviſe had never bin. And the advice had never bin; or not bin pernitious; If the King had received the ſame from the greater councell as he did then from the leſſe. I am of opinion though it rain not in Egypt, yet the inundations of *Nilus* are cauſed by raine in another region. And the black clouds that hung over *Scotland* and their troubled waters made them think it rained ſomwhere, and provide for the ſtorm, for doubtleſſe if the motion to abſolute dominion and ruine of all laws, had not been ſo viſible and ſwift in *England* as it was; The new Service book, had never brought ſo many thouſands *Scots* over *Tweed*.

We may then conclude upon the whole matter; That that phyſicke was not good that brought the body of the Common-wealth into ſo great diſtemper; That the people though a moveable body like the Ocean, yet never ſwell but when blowne upon by intemperate windes; That that councell which hath cauſed the King to ſtake his Crowne, and the Kingdomes their ſafety, now the third time; That hath conteſted with the great Councell for precedency in the Kings judgement, and hath obtained it; That broke the laſt Parliament by the King, and would breake this by the Kingdom: Is not good for us, nor for thoſe diſcreet Gentlemen (if they underſtood their owne intereſt) that labour ſo much to ſupport it. But that in every caſe wherein the generall ſtate of the Kingdom is concerned, the adviſe that the body of the Kingdome gives, upon a view taken of it ſelfe is not onely leaſt erronious, but by the Law not preſum'd to erre.

Neither can the ſuggeſtions made againſt this Parliament (indiſſoluble but by conſent) any way availe to countenance a forcible diſſolution, That they have too much handled the flowers of the Crowne, thoſe that adorne the perſon, if not conſtitute the office of the King; That they go about to erect a new Ariſtocraticall government, or rather a Tyrannicall of 5. or 600. That this Aſſembly is no Parliament, His Majeſty diſſenting; that the Major part of both Houſes are gone to the King, or have left the reſt, the remnant are a faction.

To

To the first it is answered before; that those rights of the Crowne which are by the positive and expresse Lawes of the Land vested in the King to uses, are not questioned; except in case where it is manifest that the uses have been prevented; And in that case no more is required but that the breaches be repaired, and that the influences of his Majesties Government may be transmitted unto the people by better *Mediums*, which is no prejudice to his Majestie, unlesse he imagine that he ought not to grant it, because it is desired; That he is bound to relieve the people, but not at the peoples request. We will take it for granted that in any case it onely appertaines to our Soveraigne Lord the King to defend wearing of Arms. The use of this power vested in his Majesty is for defence of himself and subjects, and can have no other intendment by Law and reason, but suppose that by evill Councell that may be about a Prince (by his own unwise Election, or Gods appointment when he gives Princes bad Councellours, or people bad Princes for scourges to wanton and corrupted Nations;) this power is imployed to divide the Kingdome against it selfe, one Faction sees this power lodged in the person of the Prince, but never observes to what end, so sides with him. Another insist upon the end for which he was trusted, and defend themselves by Arms: Faction begets Civill warre: Civill warre dissolves the present Government; After followes a forraigne yoke, if our neighbour Nations be not fast asleepe, or otherwise imployed: In this expectation, and in the very minute when this imminent tempest is breaking upon our heads; the representative bodie of the Kingdome proſtrates it selfe at his Majesties feet, and beseech him to change (not the Government) but a few subordinate Governours, that he will shine upon his people through transparant and unblemished chrystall glasses, not through Sanguine, Murry, and Azure which make the Ayre and Objects beheld to seeme bloody, and blue; Assuring him there is no other way to calme the Seas that begin to rage, and to preserve from wreck the ship of the Common-wealth wherein his Majestie is himself imbarqued, and is the greatest adventurer. Now come in the Malignant Councellours, and tell his Majestie that these humble Supplications will (if he yeeld to them) turne to Injunctions: Ease them and do them right (say they) but not at the requst of Parliament; Which is no lesse then to place him in a condition to do what he shall think to be right; That is, what he shall be advised by them is right; That is (in many cases) what ambition, hatred, covetousnesse, luxurie, lecherie, suggest to be right: That is, flat tyrannie more absolute than the Turks.

For the Introduction of a new forme of Government, the Arguments are, That if the Parliament draw to it selfe the Jurisdiction of the maritime

and land forces, the power to name Councellours and Judges, or prescribe a rule for their nomination, To make Lawes (for tis all one, if the King may not deny those that are presented to him by both Houses) to perpetuate the sitting of this *P*arliament: The Soveraignty hath (if these be allowed) made no secret but a very apparant transition from the person of the King into the persons of the *P*arliament men.

The Subjects of this Kingdome have never had one Example of a *P*arliament that hath gone about to make themselves Lords over their Brethren; And if they would they cannot; for when they forsake the duty of their place, and the interest of the Kingdome, the Kingdome will forsake them; and sometimes before: which though the people have dearly repented, yet it serves to provethat the subsistance of a Parliament is impossible if dominion or any other end be perceived then Reformation and preservation of the Common-wealth.

In the Minority and absence of former Kings, opportunity was farre more favourable for such a designe then at this present, yet what Prince was ever hurt by his infancy or absence, when they were trusted both with his dignity and revenue. And tis out of question, if his Majesty had been clearely concurrent with this Parliament for the punishment of Delinquents, and conservation of the peace, and Liberty of the Subject, they had never risen up into so high requests; but take the Argument at the best, it followes not that the Parliament intends to assume Soveragne Authority, because when Ireland is in Rebellion, England in combustion, Scotland scarce quieted, France and Spaine in Armes, they do humbly supplicate his Majesty to entrust, for a short and limited time, the *Militia* under the commands of persons of Honour, that the Lords and Commons (those whose blood and estates must defend the State) may repose faith in: yet this is not to be granted, and the feares and jealousies of his Majesties best Kingdome and most obedient Subjects held so unworthy of any regard or satisfaction, that they are esteemed and so published for frivolous and false pretended meerly to obtain an unjust purchase out of the Kings prerogative.

For the nomination of prime Officers, Counsellours and Judges, I presume that request results out of the precedent misgovernment, and is intended onely for this time; And peradventure the temper will be better for the people, that the King (being once invironed with a wise and religious Councell) appoint Judges and publique Officers, whom the people may, if there be cause, accuse, and the Parliament judge; nor would this branch of the Kings prerogative been reached at by the people, if the Judges (who ought to be conservators of the Lawes) had not been the destroyers; If the counsell of a few

few even in Parliament time, had not involved the whole ſtate in a common calamity; and conteſted with the Grand Counſell of the Kingdome aſſuming to themſelves more zealous affection to his Majeſty, a greater care of the Common-wealth, and a better diſcerning what was neceſſary and fit for both. Yet the election of publike Officers is not without preſident in the times of former Kings; But I would not have thoſe Kings preſidents to his Majeſty, that ſuch demands may not be preſident to us.

Concerning the perpetuall Dictatorſhip of the Parliament. It may be demanded, why is the work prolonged by them, who aske why are you ſo long at worke? why are Delinquents protected? by what meanes are difficulties objected? How comes this Rebellion in Ireland? why doth the Parliament ſpend time in providing for their own ſafety? which ought to be ſpent in redreſſe of publique diſorders and vindication of the Subjects from oppreſſion? doe they pretend feare, becauſe they would rule? Let his Majeſty render thoſe feares apparently falſe, and concur more hartily than they in ſecuring the Kingdome; Let him grant Commiſſions for Ireland, let him grant guards for the Parliament as well to ſecure their feare as their danger: Why ſhould his Majeſty confirme their feares by diſcharging their Guards, and attemping their perſons; If he know them to be ſafe, let them know it alſo, or confute their fear to the underſtanding of the whole Kingdome, by granting their owne wayes of ſecurity, the next way to detect thoſe apparitions of feare if they be falſe. And when the Religion of our Church is vindicated; The vigour of our Lawes renewed; A Guard of ſtrength and terror provided for their future preſervation; The Rebellion in Ireland quelled; His Majeſties revenue examined and repaired; particular Delinquents puniſhed; The Court of Juſtice reformed; The banks founded by the induſtry of our Anceſters with ſo much blood and treaſure againſt the inundations of the prerogative, or malignity of private counſels repaired and better fortified, then let us ſee what pretence will be made for continuation of the Seſſion ſtill. The Engliſh Nation will not doubtleſſe ſell their birth-right for a meſſe of pottage. Nor chang the government of a Prince (time nor ſtory remembring any other in theſe Kingdomes) of extraction ſo illuſtrious of a title ſo indubitable, to be ruled by their equall, peradventure inferiour neighbours.

To that allegation that this aſſembly is no Parliament in the Kings abſence; if it be underſtood when he is not preſent, it is an opinion ſo ancient as ſince his Majeſty left the Parliament, for before I am perſwaded it was never heard of: And it muſt follow thereupon (as hath been anſwered before) that by the accedentall abſence of the prince; or in ſickneſſes that induce ſtupifaction, or in the firſt degrees of infancy, when the powers of the

reaſonable ſoul, have no latitude of operation, the ſtate may be left without means to preſerve it ſelf, which is a great abſurditie to think. But if by the Kings abſence be underſtood the want of his voluntary concurrence in confirmation of the Acts and Ordinances of both houſes, and that in ſuch caſes they are no Parliament, it may well be doubted if they have bin any Parliament during this Seſſion: For the acts that have paſſed his Royall aſcent (ſo much amplified in his late declarations to the people) are ſhrodely ſuſpected to be with no great good liking of his Majeſtie. I am ſure if they were voluntary, they were not exhibited with due circumſtances, for through that opinion, his Majeſtie hath loſt much of the thanks due for ſuch tranſcendent graces, which no Prince, or inferior perſon, ought in diſcretion to looſe. However that both houſes legally convened and authoriſed to ſit, do not by the Kings abſence looſe the eſſence and denomination of a Parliament, appears by preſidents of former times, when in the abſence of a Prince (further diſtant in body then his Majeſtie is in minde I hope) the eſtates have aſſembled themſelves (which is a little higher then was yet in diſpute) have adminiſtred oathes of fealtie to the ſubject, have named officers for publique ſervices, and as well to ſuperintend the peace of the Kingdom as the revenue of the King. And though there was not nor is any law authoriſing the aſſembling of a parliament in ſuch a caſe, yet was the legallity of that parliament never queſtioned, nor will, of any other upon the ſame or the like occaſion, when the matter to be treated on is the peace and ſafety of the Kingdome, whether the King be abſent in body or minde, it changes not the queſtion much.

But which is a ſhort anſwer to all that can be ſaid is: that by an Act of all the eſtates, this Parliament is not diſſolveable, but by an Act of all the eſtates, therefore a Parliament untill that Act be paſſed.

To the other part of the allegation that Major part of both Houſes have left the reſt, and are gone over to the King. It may be demanded why doth not then his Majeſty ſend them up to adjourn the Parliament to *Oxford* or *Cambridge*, are they ſo fearfull of the Aprentizes of London, that they dare not appear to do his Majeſtie ſo great a ſervice by ſhouting a yea or no in the houſe of Commons, how willingly would they adventure a battell that refuſe to ſpeak a word in a croud. Truly it were the way to put an end to all the controverſie, to reverſe with eaſe the acts that have given ſo great cauſe of repentance, to reduce the Parliament to termes of due obedience, to ſave a multitude of offenders to weede out of both houſes thoſe factious members that inſiſt ſo obſtinately upon a truſt repoſed in them; to diſtill out of the delinquent City of London much cordiall water to ſave the labour, charge,

and

and hazards of warre, to ſave the purſes, perſons, and horſes of the willing Gentry, who labour for thoſe fetters (ſuch is the underſtanding of this time) that their Fathers ſwet to be rid from; For if armes be raiſed onely againſt a ſmal malignant party a faction of a few Parliament men: The Major number would quickly deliver them up and what place could afford ſafety for them againſt the Ire of his Majeſty and both Houſes of Parliament.

To ſuch as put theſe Queſtions, What is the power and priviledge of Parliament, by what Law doe they impoſe Orders upon the people without the Kings Aſſent? they ſeeme to me like them that diſpute how legally the next houſes are pulled downe, when the flame and windes make cruell vaſtation in the beautifull buildings of a populous Citie. They are honeſt men, and would faine be thought wiſe, but I doubt it is not in the o be of their underſtauding to comprehend what power reſides in the vaſt body of the people, and how unlimitedly that power operates, when it is animated by danger, for preſervation of it ſelfe. A man may make the ſame obſervation upon them that is made upon *Cato*, who pleaded the Lawes and uſages of peaceable times, when the liberty of that Commonwealth was at the laſt Caſpe, and would not be drove off it, till it was too late; his argument was this in effect, That the Authors of Lawes for preſervation of the Common-wealth, may not preſerve it, but by their owne Creature. This was *Cato* his error, and is ſo confeſſed by all men yet (I take it) he was a better Stateſmen then theſe diſputants. The King was admitted Judge of the danger of the Common-wealth before the Parliament and it was apparant for no other reaſon, but the better to levy mony? Shall the Parliament ſitting be a leſſe compatent Judge? As though a Phyſitian that ſaith you are not well, though you do not perceive it; Give me five or ten peeces, I will cure you, ſhall be the better beleeved then the man that hath been waſted with a Quotidian Fever ſixteen yeeres together. They talke what the Parliament may doe, and what not, as though this were the Parliament that made an Act for pavement of an high-way, and had little other worke. Truely, if the regulation of a Trade, or creation of a Tenure, or erection of a Corporation were the Queſtion in a peaceable time, it were eaſily reſolved, that the Kings demurre ſhould ſtand for a denial; but to ſay the Kingdome may not defend and ſecure it ſelfe, who ever ſaith to the contrary, is to fight againſt the oldeſt and beſt knowne Law in nature, the Center of all Lawes, and the inſeparable right of all Kingdomes, Corporations and Creatures. But they ſay the Kingdome is in no ſuch danger; who is a better Judge the repreſentative body of the Kingdom it ſelfe? not thoſe that ſay ſo. Who like a man that ſtand-

upon the beach at *Dover* will not beleeve that the Sea hath any ſhore towards *France*, untill he be brought to the top of the Hill. It is not within their view to tell better then the Parliament whether there be danger or not. His Majeſtie indeed hath the moſt eminent place to obſerve what Collection of Clouds are in any quarter of the Heaven, and what weather it will be, but his calculations (ſuppoſed to be made by others from a lower ground) are therefore not ſo well beleeved. But be it in danger or none, it matters not much the Lawes have been in danger, (none will deny) and were recovered by another danger or had been loſt: If it be now peace (as theſe men ſay) it is the better time to ſecure them. if it be not peace, it is well to ſave the Common-wealth by any means whatſoever, and if the King concurre not ſo ſpeedily as the occaſion requires, the blame is not theirs that go before for his preſervation and their own.

To make an end, I wiſh an union of the three Kingdomes, under the ſame Government. Eccleſiaſticall and Civell (if it be poſſible) that this Crowne having three ſuch ſupporters, and ſurrounded with the ſalt waters at Unitie, at Libertie, at Peace in it ſelf may not fear the whole forces of the diſjoynted contenent of Europe, That his Majeſtie would underſtand his Intereſt to be, to unite, not to divide his Subjects, and to remember with what Tropheyes the magnanimous Princes of former times have adorned their Funerals and Fame. That he will chuſe rather to fight in the head of the Britiſh Armies, for reſtitution of his Nephews to their loſt inheritance, than imploy them here to pillage and deſtroy his own ſubjects; That he will firſt command the hearts, then the perſons, then the eſtates of his ſubjects, and not begin at the wrong end: That in the Parliament may reſide a Spirit of that Latitude and Nobleneſſe which ought to dwell in an Aſſembly of ſo much Honour and Gravitie, That juſt things be done for juſtice ſake, without bowing leſſe or more for the raging of popular ſurges in the South, or for the cold winds that blow from the North: That the conditions of peace may not be enhanſed by any proſperous ſucceſſe, but like the Noble Romane before and after the victorie the ſame: That his Majeſtie may be convinced of the Errour of his private Counſels, by finding in the Grand Councell a quiet repoſe and a ſtable foundation of peace and plentie to his Royall Perſon and Familie. And laſtly (ſince his Majeſtie and his people thus divided cannot be happie) that with all convenient Expedition, ſuch as have ſtudied this diviſion between the Head and the Body, may hove their heads divided from their bodies. So farewell.

Certain

Certain Obſervations, Collected out of a Treatiſe, called, *The difference between Chriſtian Subjection, and unchriſtian Rebellion*; Compiled by that judicious and learned Divine, *Tho: Bilſon*, then Warden of *winchester*, ſince Biſhop there; neceſſary in theſe times to be peruſed.

Allowed by publike Authority to be ſet forth, as in the title page may appear.

Theophilus the Chriſtian. *Philander* the Jeſuite.

The third part, pag 279. verbatim.

Theop. CAſes may fall out even in Chriſtian Kingdomes, where the people may plead their right againſt the Prince, and not be charged with Rebellion.

In ſome Caſes the Nobles & commons may ſtand for the Publike Regiment and Lawes of their Countrey.

Phil. As when for example?

Theop. If a Prince ſhould goe about to ſubject his Kingdome to a foraigne Realme, or change the forme of the Common-wealth from impery to tyranny, or neglect the Lawes eſtabliſhed by common conſent of Prince and People to execute his owne pleaſure; in theſe and other Caſes which might be named; if the Nobles and Commons joyne together to defend their ancient and accuſtomed liberty, Regiment and Lawes, they may not well be counted Rebels.

Phil. You denied that even now when I did urge it.

Chriſtian Kingdomes may ſettle their States with common conſent of

Theop. I denied that Biſhops had authority to preſcraibe Conditions to Kings, when they Crowned them; but I never denyed that the People might preſerve the foundation, freedome, and forme of their Com-

Prince and people, which the Prince alone cannot alter.

Common-wealth, which they foreprized when they first consented to have a King. I never said that Kingdomes and Common-wealths might not proportion their States as they thought best; by their publique Lawes, which afterwards the Princes themselves may not violate. By superiour powers ordained of God, we understand not onely Princes, but all politicke States and Regiments, somewhere the People, somewhere the Nobles having the same interest to the sword that Princes have in their Kingdomes, and in Kingdomes where Princes beare rule; by the sword we doe not mean the Princes private wil against his Laws; but his precept desired from his aws, & agreeing with his Laws; which though it be wicked, yet it may not be resisted of any Subject with armed violence. Marry when Princes offer their Subjects not justice but force, and despize all Lawes to practice their lusts; not every nor any private man may take the sword to redresse the Prince; but if the Lawes of the Land appoint the Nobles as next to the King to assist him in doing right, and with-hold him from doing wrong, then they be licensed by mans Law, and so not prohibited by Gods to interpose themselves for the safe-guard of equity and innocence; and by all lawfull and needfull meanes to procure the Prince to be reformed; but in no case deprived, where the Scepter is inherited, &c.

The Princes sword, his Law, not his lust.

Princes may be stayed from tyranny by their own Realmes though not deposed.

FINIS.

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THE PARLIAMENT SCOUT:

Communicating His Intelligence TO THE KINGDOME.

From *Friday* the 29. of *Septemb.* to *Friday* the 6. of *October.* 1643.

IT cannot be expected that our Scout should give you any news this week, our grand Army being returned to London, and that returne hath for the present put stop to Sir *William Waller's* advance, for although he might have marched with 4. or 5000. men, his Excellencie being abroad, yet now his advance makes him a prey for the enemy: besides, after so great so long, and so terrible a fight, this age hardly affording a president of the like, you can expect no other but that each party should be refreshing themselves if in health, binding up their

wounds, if ſo much honoured, and recruting broken Regiments. This is the rather premiſed becauſe thoſe that underſtand not what belong to warre are apt to conclude a neglect preſently, beſides, the warre is now to be put into a new poſture, foot cannot ſo well march in Winter, Townes cannot be beſieged, the parties ſent out muſt conſiſt chiefly of horſe.

As for the Weſt we can ſay little, the enemy is ſole Maſter almoſt of all the places, both Townes and Havens, the more is the pitty, and the longer like to be their miſery: Briſtoll is rigging ſhips a pace to go to Sea to fetch in all manner of Ammunition and proviſions, to fetch Iriſh Rebells, and what is needed, all our hopes is, that ſome of them may fall ſhort of Oxford, by our Gloceſter-garriſon: the ſurprizing of the party at Poole you have in print; in all parts the forces of his Majeſtie up and downe the Countreys. At Oxford they are quicker then we, for their parties are gone ſeverall wayes already, it was ſaid Prince *Rupert* was gone towards Shrewsbury, for the reliefe of that Towne, which is beſieged by the forces of Sir *William Brewerton*, Sir *Tho. Middleton*, and the forces raiſed by the Gentlemen of Shropſhire, Fame makes them 8000. but if they be 3000. it is well; they have to do with a Town divided, and the Garriſon moſt of the trained Bands, and ſo the more feazable, for as we underſtand, they are already poſſeſt of two parts of the Town, nay, ſome ſay it is taken: and that Prince *Rupert* is returned, if this be true, it is good news, for then have we conquered the Lord *Capell*, one of the neweſt, greateſt, and richeſt Peeres of this Kingdome. Thoſe that come from Northampton, tell us that another part of the Kings horſe are come towards Newport-panell, and that they intend to fortifie that place, and 1500. horſe are deſigned to be quartered at Bedford: we underſtand likewiſe, that there is another party drawing to Redding, and that they intend to fortifie that place againe,

gaine, yea, are about it; indeed this time twelve moneth we looked on at Ockingham, while they fortified and victualled it, but then we did not know ſo well where it ſtood, as now we do, and therefore let them not preſume, for there is a party forthwith to go beat them thence, God ſend it. Thus we ſee how the enemy enlarges their territories, garriſons their frontiers, by which meanes they aſſure their contributions, weaken their enemy, have an infantry ready to draw out upon occaſion, as in the late expedition to Gloceſter, when in our going they had no infantry, yet by that we were returned to Newbury, they had ſuch a body of foot, that they out winged us in the late fight, halfe a mile, but when our owne harmes, or our enemies wiſdome will make us take the beſt oppertunities, is uncertain, and yet it concerns us more then them, becauſe they are maſter in the field.

As for the North, we expect that the Scots ſhould ſuddenly advance, we heare that a Scottiſh garriſon is in Barwick, and that there was a neceſſity of it, for otherway the Newcaſtellians had got it, the major part of the Towne being for them, ſo well have the Cards been played. As for Newcaſtle, its well fortified, but feare not, coales will come before all the underwood ſo many miles round London of Malignants be cut and burnt. As for Hull we do beleeve that Sir *Tho. Fairfax* hath ſallied out, and beat a party of the enemie out of their trenches, but do not conceive the ſiege yet to be raiſed, onely we hope this wet weather may put the beſiegers to it, and do them more diſpleaſure then our power in the Towne; we underſtand by ſeverall men, that Colonell *Cromwell* is joyned with the Lord *Fairfax* his horſe, and that they are now a brave party of horſe, between 2. and 3000. and that my Lord *Mancheſter* hath left Lyn, and is gone for Boſton with his forces, and that they intend all together, to march, if poſſible, to raiſe the ſiege at Hull; for

which purpoſe we beleeve foure or five thouſand Foot will be joyned to the aforeſaid Horſe.

Concerning the affaires in London, and the Parliament, we preſent them after this manner: We have a new Lord Mayor elected, Alderman *Wollaſton*, he made a hearty ſpeech when he was choſen, promiſing all faithfull and juſt proceedings during his Government, we are by this happy election aſſured of faire play during the enſuing yeare, and ſo begin to caſt about, how we ſhall do for moneys to maintaine the Armies, and to provide it preſently, leſt Redding be fortified before we advance; and for our comfort, we ſee a full ſea in the exciſe, which will not faile us every twelve houres; and beſides the payment of the Armie, there will be a great deale of imploiment for many Citizens that want it, ſo that if we can but keep Trade on foot, fare hard, buy things at the beſt hand, and have ready money for all things retailed, we may ſhortly flouriſh as well as the Hollanders: we are getting content for the Scots, and have brought that buſineſſe ſo farre, that we hope to ſend our Commiſſioners away about Tueſday next, and then have at Newcaſtle.

It will be needleſſe to tell you of Doctor *Featly*, *alias*, Deanwould-be, a fit embleme of the Epiſcopall party, and from him as well as from our late departed Lords, ſee how happy his Majeſtie had been, if in a pacification he had changed his fat K. for ſo many leane ones, which had the treaty gone forward, in all probability had been agreed upon.

As concerning Maſter *Walter Montagues* returne to England, it is a cleare evidence to all, but Papiſts, and ſuch as would be ſo, that there is ſome great deſigne on foot for the Catholique Cauſe, and if nothing but Queen *Elizabeths* dayes be intended, why is this? For in her dayes a Catholique in Orders durſt as well be hanged as come for England, and a better work could

not

not be done, then to let him be made an example *in terrorem*.

We underſtand that my Lord *Fairfax* hath got a ſupply of men, moneys and ammunition, ſo that we hope my Lord *Newcaſtle* hath ſeen his beſt dayes before Hull, that he is like to ſee.

We underſtand that there is a party of the Kings Horſe roving in Bedfordſhire, the buſineſſe is to be conſidered by the Ci- of London, as the way of reliefe for the belly, and ſpecially by Hartfordſhire, for if any enemy be ſo neere, they cannot ſleepe quietly.

An Anſwer of a Letter ſent from Oxford to a friend in London.

SIR,

I Received yours of the 25. of *September*, from *Oxford*, I ſhall anſwer a few particulars in it, which I ſhall do as neer as I can without jeering or ridiculous infectives: The 17. before, being Sunday, you ſay you were informed of the continuation of the female Committee at *London*; I do beleeve the women and maids are active to get money, as well as yours at *Oxford*, but to call them a Committee admits of as much exception, as thoſe who ſay there is a Parliament at *Oxford*, and that the Lords are the Upper houſe, and the Ladies the Lower houſe or houſe of Commons, and that they conſult lying. You ſay Sir *Att:* brought with him a Merchants wife from *Briſtoll*, if that Gentleman had been guilty of that you ſeem to hint, yet you have no reaſon to honour him with that Court vertue; you might as well have ſaid he was a Coward or a Turncoat, and have ſpake as true, but you ſay when he came away *Nathaniel Fines* was Governour of Briſtoll, but can you tell us who was Governour of *Lyn* when it was ſurrendred: You ſpeake of a Petition of the Browniſts and Anabaptiſts againſt the Aſſembly: If the Papiſts had Petitioned his Majeſtie for Liberty of conſcience I beleeve you would have paſt by that as more conſiſtant with Epiſcopacy: This day alſo you ſay you had Information that my Lord *Fairfax* had writ of his want of money,

and of the Towne of Hull, not being willing to billet Souldiers becauſe the Scots were coming; a likely matter that the Maior of Hull ſhould contend with the Governour who hath 3000. Souldiers in the Town, this is a tale to pleaſe children with, you have another ſtory, which is our wayes to get money; we doubt not but to finde money for Souldiers and Saylors, untill things be compoſed, how ever you would make the world beleeve the contrary; his Majeſtie and Councell thinke we have yet money left, otherwayes the Plots upon the City would not be ſo ſucceſſive: But you ſay their brethren in Scotland, and here you jeare the Kingdom of Scotland now Aſſembled and his Majeſties Commiſſioner among them whoſe preſence ſeems to allow their Congregating; you ſay the ſubſtance of his report is the extirpation of Popery and Prelacy, and no marvell if that trouble you for its ſaid you are a Biſhop Wood-be; You ſay alſo the Scots muſt have money, and can you blame us if we tric the Scots with 100000. li. or two, that have ſpent three times as much *re infecta*: You ſeeme to queſtion the getting the forces intended for Sir *William Waller* and the Lord *Mancheſter*, we aſſure you they are in view, and wiſh we were as ſure they would put end to our troubles as that we can forthwith put them into the intended condition: You have a fling at our preſſing men, and doth not this pleaſe you, its according to Queen *Elizabeths* way, which you all pretend to approve of and deſire, but you ſay its done by a Legiſlative tyranny, but do not you do ſo both for money and men, if you do not its well, but if you do then who is the Tyrant, for we conceive neither Preſſing of men, billiting of Souldiers, nor raiſing money to pay them is according to the Petition of Right, ſo famous for his Majeſties willing aſſent thereto: As for the goods of Malignants pray tell us in the next whoſe goods or rents you have ſpared of the Parliaments friends unleſſe they have abjured the Parliament.

You

You tell us of a Declaration for the ſatisfaction of Forraign parts, its true they by the fabulous ſtories and Letters ſent from Court have a prejudice of the Parliament: and here we muſt diſtinguiſh, this Declaration is not intended for the ſatisfaction of States men, but for the multitude: As for the States men they ſee as well and better then you what is driven at, aske ſome of the old Courtiers, who the King of Sweden called *Janus*; what the Chancellour of Sweden meant when he ſaid many yeares ſince there was no truſting to England for the Spaniſh faction of whom the Queen was chiefe would never leave untill they had introduced Popery, and therefore there was no relying upon that State, nor hearkening to a match betweene the Prince Elector and their Queene. Ask Sir *Thomas Lowe* what was the reaſon he could not at Hamburg be believed in what ever he propounded, and why he was ſhut out from the moſt ſecret Councells: Next you come to the proceeding of his Majeſtie and my Lord Generall in his laſt expedition; I do aſſure you Sir that your own friends do not credit the Relation, but ſeeme to approve better of thoſe made by the other party, as firſt they do not believe the Earle of *Eſſex* had the advantage of ground, nor do they believe you loſt ſo few as three hundred men, unleſſe your Army conſiſted all of Lords, Officers and Gentlemen, for of them, according to their own relation, it may be gathered that few leſſe then 300, were ſlaine and wounded, ſome affirming that they were perſwaded that moſt of the Nobles and Gentry of England loſt ſome of their blood in that fight, and you muſt conclude it was all ſhed on your ſide, for you allow not a Nobleman nor Gentleman on the other ſide: But Sir to that, take this anſwer, that Kings were choſen by ſuch as were in that Army to governe them, ſo that one might not wrong another, that the rich and mighty might not hurt the poore and feeble, and they gave him a power to ſubſtitute under him Officers, as Earls, Viſcounts, Lords, Knights, &c. And theſe had the ſame charge under him, and if theſe ſhall concurre in the deſtruction of the people in Religion and Liberties: Aske the world, and in particular the United Provinces, whether *Asmes* may not be taken up, &c. You ſay alſo that feare would not permit my Lord Generell to bury his dead nor to take off his

wounded

wounded men, our ſouldiers ſay the contrary, but this I believe you had from ſome that were in the fight, & if that be ſufficient to beget in you a beliefe and to publiſh it, then this ſtory may paſſe as well, *viz.* That when his Majeſtie paſt by his maimed ſouldiers (which if you examine the Earles that came into Oxford, Wallingford and Abbington, you will not ſay were a few) they cried out to his Majeſtie for to have pitty and care of them, but he returning no anſwer (which its like was through ſadneſſe of ſpirit) they curſed him, and his Poſterity: you tell alſo that Lincolnſhire is wholly his Majeſties, and that the Rebels are onely in Boſton, how I pray got *Cromwell* to Barkon and there receive the horſe of Sir *Thomas Fairfax*, which is the utmoſt point of the County from Boſton.

You tell us of his Maieſties, the Queens and Princes revenue being taken away; and thus he is made a glorious Prince; and is this ſuch a great offence? you will ſay the Phyſician doth well to reſtraine his Majeſtie from meat for a time, if he thinks it will be hurtfull to him, and do you think the Parliament have not as good skill what will hurt his Majeſtie as he is King, as the Phyſitian what will hurt his body as he is man, and have not they as great an intereſt in the one as the other have in the other: But here you jeare one of our Lords with a Saw-pit, Scholors will not allow of your inference, becauſe no Souldier, therefore no wiſe man, wiſdom and valiour doth not conſiſt uſually in one man: If a Cannon bullet had hit the heads of all the Lords that were ſlaine and wounded (take out my Lord *Faukland* who for valour you can ſay not much) and their brains would have received little hurt: Thus have I as briefly as I could ſatisfied you what I thought of the Letter, give me leave to adde this, that I wonder ſo wiſe a man as you ſhould ſo confidently credit ſuch relations and reports.

I ſhall acquaint you with ſome paſſages from beyond Seas, as that the appearing of the Polonians in Germany, its to be feared will much diſtract the Swedes and ſo the Proteſtant party there: Whither this will pleaſe you or diſpleaſe you, I know not: Alſo they ſay in Paris that Count *Harcourt* comes to his Maieſtie of England to renew the Treaties of Marriage, and the Allianees of the two Crownes, for the latter we here diſsent not from; but for any more marriages with Papiſts we cannot thinke well of, the laſt and preſent match having coſt us ſo deare, and over which miſery we are not yet got, nor know we when we ſhall; we hope the Parliament will publiſh a Declaration, and many thinke it would be happy for this Kingdome if there were an Act of Parliament, that if any of the Heires to the Crowne marry with a Papiſt, they ſhall be diſinabled thereby from their right of Succeſſion, and their poſteri.y remaining papiſts: We underſtand of an Ambaſſie from the united provinces, it concernes them in the next place to the Scots, to looke about them, for if we be popiſh, we ſhall be Spaniſh, and prove as we have done of late, their worſt back door, or a broken reed to them.

This is Licenſed and Entred into the Hall Booke according to Order.

Printed by *G. Biſhop*, and *R. Wi*

MVSEVM BRITANNICVM